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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM.

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RELIGIOUS MISCELLANY.

[Address to Trinitarians continued]

JESUS CHRIST A DISTINCT AND DEPENDENT BEING.

II. In the second place, we believe that Jesus Christ is the Son of God; not God himself,—not the same being, whose Son he is,—but a distinct being, inferior to him, and dependent upon him. Nothing appears to us plainer than this,—that the Son of God must be a distinct being from him whose Son he is;—and that the very term Son expresses derived existence, inferiority, and dependence. This we believe to be the doctrine of the New Testament throughout. Jesus expressly declares. 'The Father is greater than I.' 'The Son can do nothing of himself.' 'I can of mine own self, do nothing: as I hear I judge:' 'The words that I speak unto you I speak not of myself:' 'The father, which sent me, he gave me a commandment, what I should say, and what I should speak.' He continually speaks of himself as coming from God,—as being sent by him,—and coming to do, not his own will, but the will of the Father who sent him. He prays to God. What can be more evident than that the act of prayer implies dependence?—We cannot, therefore, believe that Jesus Christ is God, nor that he is equal with the Father; for this would contradict his repeated and positive declarations.

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THE DOCTRINE OF A DOUBLE NATURE UNSCRIPTURAL AND ABSURD.

But the Trinitarian thinks to evade the force of this statement by the supposition that Christ possessed a double nature; and that, though he could do nothing of himself, as man, yet, as God, he possessed omnipotence. This hypothesis, however, affords no relief from the difficulty; for no Trinitarian supposes that Jesus Christ was, in reality, more than one person. How many natures, then, soever, he may have had, the personal pronouns, I, me, and mine, in the foregoing passages, must include them all. He then expressly and repeatedly declares that he, the whole of his person, including all his nature, is inferior to the Father, and dependent upon him. His testimony must be absolutely conclusive. The question might be rested upon these declarations. But this is not all. Could the supposition of a double nature be made to remove the difficulty, it must be at the expense of the moral character of our Savior. This is a serious and important consideration. Jesus Christ acknowledged that he knew not the time when a certain prediction should be fulfilled. These are his words,—'Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' The Trinitarian says, that Christ here refers to his human nature, and means, that, as man he did not know, though, as God, he did. It may be asked, does not the word Son include both of his natures? and does not Jesus Christ, as the Son, disclaim a knowledge of the time referred to? and does he not intend that his hearers shall so understand him? If then he possessed that knowledge which he disclaims, and which he intends that his hearers shall understand him to disclaim, most clearly it will follow, (we cannot escape it,) that he equivocated,—that he intended to deceive. Is any thing more necessary to constitute a falsehood than an intention to deceive? Unitarians have been accused of degrading the character of the Savior. But who is it that degrades the character of the Savior? We trust that we entertain more honorable ideas of his exalted and unimpeachable character, than to ascribe to him prevarication and falsehood; for in his mouth, we are assured, there was no guile.

The doctrine of a double nature in Jesus Christ, we are persuaded, is a human fiction. Not the least hint of such a doctrine has ever been found in Scripture. We ask to be referred to one passage,—one single text, in any part of Scripture, which says that Christ had two natures, or that he was both God and man. We have seen before, that the doctrine of the Trinity teaches that there are three persons in one nature; we now have, by this hypothesis, two natures in one of these persons. This seems most strange and unintelligible. It seems to be turning the most solemn of all subjects into a riddle. It is idle to pretend that it is all a mystery and that it is our duty to bow down our understandings to faith. Were there, in reality, any ground for this pretence, the reply would be, 'If this doctrine be a mystery, it can form no part of revelation;' for a revelation, if there be any meaning in the word, is a discovery. Whatever is revealed is discovered, is made known, is made plain to our reason and understanding. That which is not known or not understood can make no part of revealed religion. But there is, in truth, no ground for the plea of mystery. The language, if used in its common acceptation, and there is no pretext for saying that it is not, is perfectly intelligible. It is here stated, that one and the same person is both God and man. If any thing be impossible it is this. God is an infinite, and omniscient, man is weak and of imperfect knowledge. We have a clear and distinct understanding of the meaning of these terms, and we perceive it to be absolutely impossible that one and the same being should be both infinite and finite;—uncreated, and yet created;—eternal in duration, and yet but of yesterday;—immutable, and yet liable to change;—possessed of omnipotence, and yet able to do nothing of himself;—all-wise, and yet liable to err. Most assuredly these are impossibilities. The doctrine, therefore, that Christ is both God and man, a doctrine which involves these impossibilities, is self-contradictory and incredible. Every one must perceive it to be so, who understands the terms, which are used to express it. Men have deceived themselves. Thousands have imagined they were true believers in this doctrine, when they merely assented to a form of words, without affixing to them any clear and definite meaning.

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JESUS CHRIST NOT GOD.

To our understanding, nothing can be further beyond the bounds of credibility than the proposition that Jesus Christ was God. Had it been true, it seems to us, that it must have given a peculiar and most extraordinary character to the whole language of the Gospel history, and been stated with a distinctness and force, which would have precluded the possibility of mistake. But how different is the fact! Take up the Gospel histories, one after the other, and ask yourselves, if the person, the narrative of whose life you are reading, could possibly have been the Almighty God? Find, if you can, a single passage which teaches this. You will not say, that these four independent historians have all omitted to notice the most essential doctrine of Christianity. You surely will not pretend that Jesus Christ himself did not teach the truths of his religion. Here we have recorded at length the instructions he delivered, yet you will search in vain for the place where he teaches his disciples that he is God. Not one instance is to be found in Matthew, Mark, or Luke, in which he is called God; and the same is true of John's Gospel, with the exception of the single verse at its commencement, which is susceptible of a very different and a very satisfactory explanation. Proceed next to the Acts of the Apostles. Here we have the account of their travels and preaching to spread [illegible] ter, and establish his Church. Several of their discourses are recorded at length, which treat of the great truths of Christianity, and by which thousands were converted to the faith, yet not one word is dropped respecting the deity of Christ. It seems impossible to resist the conclusion, that the Apostles did not preach, and did not even know, the doctrine.

In fine, you read, in the New Testament, the account of one, who is born into this world as all others are, and is in a state of feeble and helpless infancy;—who grows in wisdom, and in stature, and in favor with God and man;—who experiences the common wants of humanity, hunger, and thirst, and weariness;—who discovers the feelings of a man, as he weeps at the grave of his friend Lazarus, and as he mourns at the prospect of the calamities, which are impending over his country;—who is sometimes moved to anger, and whose soul is sometimes troubled in anticipation of his sufferings;—who, being in an agony in the garden, is strengthened by an angel;—and who, at last, upon the cross, expires,—suffering death, the common lot of man.

Now ask yourselves, if any thing can be imagined more incredible, than that this person was Almighty God? Were this the fact, it must have been, beyond all comparison, the most stupendous and astonishing event, that ever occurred upon our earth. Is it possible to imagine, that such a fact as this,—that Jesus Christ was Almighty God, the Creator and Upholder of the universe, whom the heaven of heavens cannot contain;—that Jesus Christ was this Being, clothed in flesh, and living like a man in Judea;—is it possible to imagine that such a fact as this, which is supposed to lie at the foundation of our religion, instead of bursting forth with overpowering evidence, from every part of the New Testament, should have been, at the most, but obscurely hinted, or left to be gathered by doubtful deduction from a few detached passages, or incidental expressions, to be met with principally in the Epistles? Had the Apostles themselves believed that their master was Almighty God incarnate, would it have been possible for them to treat him, and converse with him, with all that ease and familiarity, which are every where apparent?—Would Judas have betrayed him?—Would Peter have denied him? Upon his apprehension, would they all have forsaken him and fled? It seems impossible to think it. How would they have spoken of his crucifixion, and the ignominious circumstances attending it! No power of language would have been sufficient to give utterance to their feelings. Yet these are the words, in which the Apostle Peter, on the day of pentecost, addressed the Jews, who had just crucified his master; 'Ye men of Israel, hear these words;—Jesus of Nazareth, a man approved of God among you,'—or, as it should be rendered, 'proved unto you to be a man from God,'—'by miracles and wonders, and signs, which God did by him, in the midst of you, as ye yourselves also know,—him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up.' The conviction seems to us irresistible, that the Apostles did never think that their master was God.

As Unitarians, then, we believe, that Jesus Christ was the Son of God, but not God himself. If this be heresy, we are willing to confess it; for we are perfectly satisfied, that it is Scripture doctrine;—and we think it much better to be accounted heretics with Scripture upon our side, than orthodox with unscriptural though it be popular theology.

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OUR VIEWS OF CHRIST.

We believe that Jesus Christ was a messenger from heaven; and that he was commissioned by God to reveal to men the most important truth,—truth, in which their eternal interest was concerned. The Spirit of God was communicated to him without measure. God dwelt in him by his Spirit. His miracles were wrought by the power of God, and his instructions were inspired and delivered by the wisdom of God. He expressly declares,—'The father, that dwelleth in me, he doeth the works.' 'My doctrine is not mine, but his that sent me.' 'As my father hath taught me, I speak these things.' All that our Savior taught we regard as coming from God, and we devoutly receive it as divine truth. Though we do not believe in the divinity of his person, we believe in the divinity of his mission, and in the divinity of the truths which he delivered. So fully was God manifested in the works and words of Jesus, that it might be said, with no uncommon boldness of figurative expression, that whoever had seen him had seen the Father. But we do not pay him divine worship, for this would derogate from the glory and majesty of the Supreme, who is the only true God, and has declared that his glory shall not be given to another, and would be contrary to the command of Jesus, as twice given in the Apocalypse to John, when he fell down to worship at his feet;—'See thou do it not, for I am [illegible] prophets;—worship God.'

Whatever, therefore, are the views we entertain of the person or rank of Christ, the religion which he communicated remains the same. Its value,—its truth,—its divinity,—are not affected by the rank or nature of the person who has brought it. The rank of the messenger does not affect his message. When an earthly prince transmits intelligence to his subjects, it is of no importance, whether the proclamation be given immediately by his own hand, or be sent by the hand of his son, or even by the hand of a servant. In either case, the intelligence is the same. Its nature and value are not affected. We need only to be assured that the religion, which our Savior taught, came from God, and we ask for nothing more;—we yield to it our humble, sincere, and heart-felt faith.

Yet there are some, who would say, If Jesus Christ were not God, he would be no Savior for them. We are shocked at such presumption. We rely, with unshaken trust, upon the belief, that any Savior whom God hath appointed, must be sufficient. We should think it impiety to doubt that he, 'whom the Father hath sanctified and sent into the world,' is an all-sufficient Savior.

It is said by hundreds, to whose shame it must be that they know no better, that we 'deny the Lord who bought us.' It is true, that we do not believe, that Jesus Christ came to appease the wrath of an incensed Deity, or literally to purchase man's salvation by his blood. It appears to us to be a most awful and shocking imputation upon the character of God, to suppose that he regarded his creatures with wrath, and was to be appeased only by the sacrifice and blood of his innocent Son. We do not admit the strange idea that man's salvation is the result of any thing analogous to a contract, bargain or sale, or price paid, or that Christ died literally as a substitute for sinners, suffering the punishment of their sins imputed to him, and his righteousness being imputed to them. Oh no! no!—Far be such a belief from our creed!

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JESUS CHRIST THE SAVIOR.

Christ saves us by his religion. He is called our Savior, or, which is the same, our deliverer, as he saves or delivers us from sin and its consequences, by the divine instruction he has given us respecting the character and moral government of God, and our own condition and duty;—by making known to us the terms of pardon and acceptance, and the invitations of his father's love;—by bringing life and immortality to light, and revealing a future state of righteous retribution: by holding out to us the most encouraging promises, prospects, and hopes; and by exhibiting in his own life, for our imitation, a pure and perfect example. For the establishment of his religion, a religion so intimately connected with the eternal interests of men,—so necessary for deliverance from sin, and their preparation for happiness and heaven,—he spared not himself; but, in obedience to duty and the will of his Father, he went on, with a fixed determination of purpose, and laid down his life and poured out his blood in the cause. He 'became obedient unto death, even the death of the cross,' that we might live. It is indeed 'a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' But the language, which is used in Scripture, in reference to his death, we believe to be of a figurative character, and to have been borrowed from the Jewish ritual. We should have naturally expected that such an event, as the ignominious crucifixion of their Lord and Master, would take strong possession of the minds of the Apostles, and that they would often speak of it in strong and glowing language of deep feeling. Such we find to have been the fact. We should also have expected, that, whenever they perceived a resemblance in the Christian dispensation to a part of their old ritual, such was their familiarity with it, its characteristic terms would at once present themselves to their minds and influence their manner of expression. Such we have reason to believe, in reality, was the fact. As Jesus Christ came into the world to save sinners, or, which is the same, to deliver mankind from sin, and died in the prosecution of the undertaking, nothing could be more natural for a Jew, in speaking of this event, the figure must have been so familiar to his mind, than to say, 'he died a sacrifice for us.' Accordingly we find no infrequent recurrence of expressions of this nature; all derived from the same source. The Apostles say, that Christ 'hath given himself for us, an offering and a sacrifice to God;'—that our religious blessings were purchased by his death;—and that we have been redeemed by his blood. But apart from the influence of the analogies of the Mosaic ritual upon the language of the Apostles in reference to the death of Christ, it cannot appear to us, notwithstanding our philosophical precision in the use of language, and studied correctness of phraseology, to be any great extravagance of figure, to speak [illegible] nce for [illegible] as the most [illegible] man, and to say that Christ died for our sins,—that he died that we might live, and that our privileges have been purchased by his blood. With our ideas of the purpose of the death of Christ, all this language seems extremely natural. Is it not common to apply the same expressions to the sufferings of those, who have been the instruments, in divine providence, of effecting any signal temporal deliverance, or procuring important public blessings? What is more common and natural, than, in speaking of those, who have lost their lives in the public service, to say, that 'they died for their country?' Do we not say, that the blessings of our independence have been purchased by the blood of our citizens? and that they, who devoted their lives to procure for us our freedom, sacrificed themselves for our benefit? Do we not call him, who was the leader of our armies through the momentous struggle of the revolution,—do we not call him, by way of eminence, the Savior of his country? This [illegible] though figurative, seems extr[illegible] and we think it [illegible] adequate solu[illegible] terms, in whic[illegible] death of Chr[illegible] supposition of [illegible] purchase of [illegible] blood, as the p[illegible]

Jesus Christ [illegible] his religion; [illegible] upon himself [illegible] for them in ou[illegible] divine justice b[illegible]lent. Scripture no whe[illegible] came to reconcile God t[illegible] God. God has always abou[illegible]mpassion. His grace is offered freely to us all. We are saved by grace. But that could be no grace which had been purchased by a full equivalent,—by the payment of a price. The love of God, according to the Scriptures, is the origin of our salvation. Salvation is his free gift. But that can be no gift, which has been literally bought with a price. If salvation has been procured by the merits, sufferings, and death of Christ;—if he has hereby satisfied the claims of divine justice, rendered God placable, and thus opened the door for our forgiveness; it must necessarily follow, that Jesus Christ, instead of the effect, or the gift of God's love, must have been the original cause of it. If so, the declaration of our Savior cannot be true when he says,—'God so loved the world, that he gave his only begotten Son.'

What we believe is this. Men had strayed away from God and sinned. God, in compassion, sends his Son to bring the wanderers back. He gives them a religion, which reveals their condition and destination, makes the path of their duty plain, and sets before them the most powerful inducements to virtue. He himself leads the way, and incites them onward by his own example. Thus he reconciles them to his Father, who is waiting to be gracious, and is ready to receive every returning penitent, as the father, in the parable, received his returning prodigal,—to his forgiveness and favor. Such we believe to be the Gospel method of atonement and reconciliation by Jesus Christ.

For our Savior's obedience unto death, we believe that 'God hath highly exalted him, and given him a name, which is above every name,' or, authority superior to every other, 'that, at the name of Jesus,' in acknowledgment of his authority, 'every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father.' This exaltation of Jesus we believe to consist in the universal extension of his spiritual kingdom, or his sovereignty over the hearts of men. But that this spiritual kingdom of our Lord is held by delegated authority is evident from the further testimony of the same Apostle; who, speaking of the consummation of all things, says,—'Then cometh the end, when he,' i. e. Christ, 'shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet, and when all things shall be subdued unto him, then shall the son also himself be subject unto him, that put all things under him, that God may be all in all.'

(To be concluded in our next.)

NEW ENGLAND MISSIONARIES AND NEW ENGLAND RUM.

If New England's Missionaries were to apply themselves unceasingly throughout the world, in attempting to neutralize the pernicious effects of the rum, which accompanies them on their voyages and visits of mercy; they would find themselves altogether inadequate to the task. We have yet to hear of missionaries from New England, who were not attended to the world's farthest verge, by New England Rum. The missionary and New England Rum seem to be inseparably connected.

New England Rum is the cause of more blood-shed, war, and slave-dealing in Africa, than any other article of commerce—gold and silver not excepted. Indeed it is labor spent for nought to attempt to secure a permanent reformation in any part of Africa, while New England pours its floods of Rum around this coast. Even in the little insignificant harbor of Monrovia, estimate of the quantity [illegible] annually;—true, it is not all sold here—but the market is always supplied and our citizens are kept by the ears through this cause alone.

It is exceedingly humiliating, to those who advocate temperance, to be met in the teeth by colonists, and rude barbarians, with an argument like this—'We do not make Rum; Americans make and bring it to us; and we suppose they use it too; for they have more sense than we; and if they can be *Christians* while making, selling, and drinking rum, surely we, who know but little, are perfectly safe in following their example, as far as we can.'

The time has arrived, that if New England wishes to escape universal contempt, she must cease making one-third of the human family drunkards. We appeal to the experience of missionaries, in North America, South America, Asia, and Africa—to all throughout the entire missionary field,—whether they do not find it much easier, to succeed in getting heathens to abandon polygamy, and idolatry, than to convince them of the evils of intemperance, in drinking rum? We know it is so. And were it not for New England Rum, the Methodist Episcopal Mission would now number one hundred native converts, for [illegible] ten, who profess Christianity at this [illegible] The principal cause of apostacy, [illegible] our converts, is rum.—Rum ruins [illegible] souls annually, than there are inhabitants in New England. And yet New England manufactures *all* the *New England Rum*, and continues to stand in the vanguard, for a *Christian* country.—*African Luminary.*

THE BIBLE.

The Bible is to be regarded, not as a *single book*, but as a *collection of books*; a collection of the writings of different authors; a collection comprising two parts, very distinct, the Jewish and the Christian Scriptures. They are the works of men, living in different countries, and in distant ages. The books of Moses were written fifteen hundred years before any part of the New Testament, and preserved, in parchment rolls, from age to age, as a sacred deposit in the ark of the covenant. The prophets recorded the transactions of the periods in which they respectively lived, and their writings were deposited in the temple. To these were added the Psalms, and the other books of morality. When Jerusalem and the temple were destroyed, and the Jews were carried captive to Babylon, copies of their writings were preserved by the Priests and scribes, and, at the restoration from the captivity, were collected together, and the book of *Jewish Scripture*, or the old Testament, was formed. The writings of the New Testament, historical, epistolary, and prophetical, were the works of eight different authors, Matthew, Mark, Luke, John, Paul, James, Peter, and Jude; and were composed at different times, and on different occasions, and were sent originally to different and distant places, individuals, and communities of Christians. That collection, which constitutes the New Testament, was formed not by the decision of any council or synod, but on the ground of an unanimous, or generally concurring testimony and tradition. Most of the writings of the New Testament were probably collected together, not long after the first century, and, at the close of this century, when the writings of John, the last of the Apostles, were published, these also were added to the collection, and thus the volume of the New Testament was completed. These writings of the Apostles were arranged in the collection, not according to the order of time, when they were written, but in what appeared the most natural order. The Gospels and Acts, though not first written, were probably placed first in the collection, because they are narratives of our Savior's life, of the preaching of his Apostles and of the first establishment of the churches. The Epistles of Paul were arranged according to the rank of the churches, to which they were severally addressed; then follows the general Epistles of the other Apostles, and lastly the Book of Revelation containing prophetical visions of the future condition of the Church. Those books of the Old Testament which were composed previous to the Babylonish captivity, were written in the Hebrew language; the few, which were written during, and subsequent to the captivity, were in Chaldee. The books were all written in the Greek language, with the exception of Matthew's Gospel, and the Epistle to the Hebrews, which were probably composed in the Hebrew, or rather in a mixed dialect, the Syro-chaldaic; which was spoken by the Jews in the time of our Savior.

Soon after the death of the apostles the scriptures were translated into the various languages of the Eastern nations; and also into the Latin language, which was spoken throughout the extended dominions of the Empire of Rome. This is the translation, which has always been received by the Roman Catholic Church; a translation which, in point of sacredness and authority, seems to have been held by them in even a higher veneration than the original itself.

Since the revival of letters, the Scriptures have been translated into all the languages of modern Europe, and into the languages of the principal nations throughout every quarter of the globe.

THE [illegible]

Some time since, Dr. Grant, a missionary of the American Board, published a book, giving a number of facts and probable arguments to show the identity of the Nestorians with the lost tribes of Israel. This book was reviewed by Dr. Robinson, in the Biblical Repository, with some severity; and Dr. Grant's arguments treated as weak and inappropriate. The Reviewer himself is now undergoing an examination. A critique upon his Review is in the process of publication in the New York Observer, written in Turkey, and as we conjecture, by our Missionary, Mr. Hamlin. The research and acuteness discernable in it justify such an authorship. The literary world are forward to concede much, very much, to the attainments of Dr. R. in oriental matters; but there are also others in the world who know something; so that, happily, the Dr. cannot claim a monopoly.—*Christian Mirror.*

THE EARTH'S VELOCITY.

'Who hangeth the earth upon nothing.'

Yes; this earth, this vast globe of matter, with its continents, its islands, and its oceans, is literally hung upon nothing; it has no support but the arm of the Omnipotent; it is suspended in air, or rather, we should say, in space; upheld by a power, invisible and incomprehensible; and is constantly rolling over, and at the same time, moving with inconceivable rapidity round its central source of light and heat. How vast the forces, by which this great globe has been impelled! Its velocity is determined with mathematical precision. Its rotation being performed in twenty four hours, the portions of its surface which lie under the equator, that is about 25,000 miles in circuit, must turn with a rapidity of more than 1,000 miles an hour; or about eighteen miles a minute; while it rushes onward in its orbit round the sun, at the rate of more than 1000 miles a minute, or eighteen miles in a second of time. Of such velocities we can form no conception. Our idea is extremely imperfect even of the motion of a ball, when discharged from the cannon's mouth. It has, however, been ascertained to move seven or eight hundred miles an hour, i. e., twelve or thirteen miles a minute; a velocity less than that of the equatorial portions of the earth's surface; and not one hundredth part of the velocity of its annual revolution. Were it possible for us to have a station a few hundred miles from the earth's track, and distinctly behold these two motions, diurnal and annual, by which it is impelled, our amazement would be excited to the highest pitch; our faculties would be overwhelmed by feelings of awe and terror.

We none of us realize our true position. Think how we are placed on this terrestrial ball, and are constantly rolled over, and carried onward, with inconceivable rapidity, through the regions of space! Partaking ourselves of the motion, it is by us unperceived. But imagine that you were placed on the side of a mountain; conceive that mountain then to be severed from its base, and so projected into space and with such a power, as to make it describe with yourself upon it a circuit round the sun. Your position would be much the same as that in which you are now placed; the quantity of matter on which you stand, and which rolls with you, has no connexion with your security.

But this earth on which we move, vast as it appears to us, is, in reality, but an inconsiderable ball, when compared with some other globes, which are rolling in its vicinity. One of them, which travels round the same sun, and equally depends upon it for its light and heat, is fourteen hundred times the magnitude of our earth; and revolves upon its axis with twenty seven times the rapidity. Another of the planets is nine hundred times larger than the earth; and yet it turns round upon its axis in less than one half the time. Many instances have been known, in which mill-stones have burst asunder by the rapidity of their motion; how vast then must be the power of the central attraction, exerted at the surface of these stupendous globes! It would seem, however, as if, in one instance, some portions of the surface of a planet had been projected into a thin circular plate by the power of its ratatory motion; for this seems the most natural explanation of that anomalous ring, which surrounds the body of saturn; and which turns with the inconceivable velocity of one thousand miles in a minute of time. At the contemplation of such immense masses of matter, impelled by such stupendous forces, and retained in their paths by nothing else than that invisible something, which we call attraction,—how can we withhold the exclamation, 'Great and marvellous are thy works, Lord God, Almighty!'

PLANETS AND STARS INHABITED.

The idea is not for a moment to be entertained, that this little earth, on which we live, with its single satellite, is the only inhabited portion of the universe. Several of the other globes, which revolve about our sun, are not only many hundred times larger, but are fitted up with incomparably greater magnificence. One of to other attendance of surpassing splendor. Like our earth, they receive light and heat from the sun; they have a succession of day and night; and most of them of summer and winter. It seems impossible to resist the inference drawn from this close analogy, that they are designed to be the dwelling places of living beings, with capacities suited to their several situations.

And what are those other bodies, which are scattered so thickly over the vast expanse of Heaven? and which seem to be there fixed immovably; maintaining the same relative positions, from one century to another? Through a telescope, which magnifies several thousands of times, they still appear but as shining points; twenty *millions* of *millions* of miles have been assumed as a distance, within which they cannot be. *Light*, which has been ascertained to come from the sun to our earth in about eight minutes, could not traverse the mighty void between us and the nearest of the fixed stars, in three years; a body, flying with the velocity of a cannon ball, could not pass over the vast interval in four millions of years; and this earth itself, moving in its orbit a million and a half of miles a day, could not travel over the space, during the time which has elapsed since the creation of the world. What then can be these shining points,—at a distance from us so immeasurable; so incomprehensible by a limited intelligence! They cannot be bodies shining by borrowed light. This is certain. Light reflected could never penetrate this mighty interval of space. The outer planet of our own system, even, though eighty times larger than our earth, can seldom be discerned by the naked eye. The fixed stars must shine by their own light; and they must be bodies of immense size, not inferior to our sun, and many of them probably far exceeding it in magnitude and splendor.

Our sun, then, if visible at the nearest of the fixed stars, would appear but as a luminous point. The stars, then, are, in all probability, *real suns*. And, if suns, for what purpose were they created? Was it merely to bespangle our firmament, to please the eye of the inhabitant of this little ball of earth? This thought will not be admitted for a moment, when it is known that not one in 10,000 of them can be seen by the *unassisted* eye of man. Our own sun is created to be the centre of a system of worlds, revolving round it, and receiving from it their light and heat, and their vicissitudes of season. We cannot resist the inference from analogy that each of the fixed stars is a sun to a system of worlds revolving round it; and, in all probability, fitted up as abodes of living

beings. When we recollect that no part of our own globe is destitute of its inhabitants; that the air, the earth, and the ocean, are all teeming with living beings, it is impossible to entertain the thought that such immense worlds have been created, merely for the entertainment of the Creator, and destined to roll on in silence and solitude, unpeopled and uncultivated for thousands and thousands of years. The stars must be suns to systems of worlds. And here the idea, that presents itself, is vast beyond all power of expression. About 1,000 stars may be seen by the naked eye; but 80,000,000 have been revealed by the power of the telescope. Every increase in the magnifying power of this instrument brings new worlds to view. No limits can be discovered to the created universe; no bounds assigned to the immensity of God.

There is one fact more, in connexion with this topic, so remarkable, that it ought not to be omitted. It is ascertained with certainty, that, within the time during which accurate observations have been made of the starry heavens, many new stars, and of considerable magnitude, have made their appearance, while others have totally and finally *disappeared*. The inference seems to be warranted, that, in the former case, new systems of worlds have been created, and assigned their stations; while, other suns, with their revolving and peopled globes have been blotted out of existence. Is it not then a fair and philosophical presumption, that the time will come, how near or remote can be known only to the Omniscient One, when our globe, with the rest of our planetary system, shall take its turn to be dissolved? No one, who reflects upon the stupendous forces which are confined, and the elements which are at work, within the bowels of the earth, can suppose it to be beyond the limit of possibility; or even as the most improbable of events. To our apprehensions indeed, it seems not improbable, that the creation and dissolution of worlds in the boundless universe are continually going on; like the birth and death of beings on our earth. Nay; there is an idea, if possible, still more imposing. We have spoken of the stars as *fixed*. This, though apparently, is not *literally* the fact. It is now known to astronomers that they are all in motion; though their immeasurable distance from ourselves and from one another renders this motion imperceptible. Our sun, with its attendant worlds, is ascertained to be moving onward, doubtless in some vast circle; and all the other systems in the universe are supposed to be passing with it round some grand central point,—at which point may be conceived to be placed the throne of the infinite and eternal ONE.

CHRISTIAN REGISTER.

BOSTON, AUGUST 6, 1842.

THE SECOND COMING OF CHRIST, AND THE MILLENNIUM.

The excitement created by the preaching of Miller, that the 'day of the Lord is at hand,' that Christ is to appear upon earth in 1843, appears to be extending in various parts of New England. Several camp-meetings have been recently held in New Hampshire, attended, it is said, by many thousands; advocates of the doctrine have sprung up in large numbers; papers have been established to sound the alarm abroad; believers have been rapidly multiplied; the ordinary pursuits of life have been entirely neglected by many; farms, in some instances, as we have heard, have been suffered to run to waste, and, in others, have been sold at an enormous sacrifice. It is melancholy to think how great are the delusions, to which the minds of men, even in an age that boasts of its intelligence, may be subjected. This excitement is the very same that has been acted over repeatedly in former times. The belief in the personal re-appearance of Christ, and a glorious and happy reign with him of the saints on earth for a thousand years, is a very ancient belief; and, in one form or another, may be traced back nearly if not quite to the time of the Apostles. Indeed, the expectation of a millennium, somewhat similar, seems to have prevailed, among a portion of the Jews, previous to our Savior's time. The Pharisees entertained the belief that there would be a resurrection at the commencement of the Messiah's reign,—a resurrection probably of the more righteous among them, who were to live and reign with the Messiah on earth for the period of a thousand years. Souls, it was supposed, would be re-united to their respective bodies, and enjoy sensual pleasures. It is not an improbable supposition, that it was to such a resurrection as this that the Sadducees referred by way of ridicule, when they proposed to our Savior the question respecting the woman who had had seven husbands. It must have been a question of difficult solution for a Pharisee.

This opinion, entertained by a portion of the Jews in our Savior's time, may help us to form a more correct conception of the manner, in which some expressions of his would be liable to be misundertood by his immediate hearers; the expressions, viz., which he used to signify the *full establishment of his religion*. He constantly speaks of this event under the figure of his '*coming*,' '*the coming of the Son of Man*,' '*coming in his kingdom*,' and other expressions of equivalent import. The meaning of our Savior, in using these expressions, is to be determined by the meaning of the phrase, '*kingdom of heaven*,' a phrase which had long been in use among the Jews, and signified the '*kingdom of the promised Messiah*;' a temporal kingdom, indeed, they imagined, but a kingdom, in which religion and virtue would be cultivated in a far higher degree than had ever been known before. They called it the kingdom of *Heaven*, or the kingdom of *God*, as they supposed it would be established by the visible agency of divine power. Now Jesus did come to establish this kingdom, which, though not of such a particular kind as they expected, was a kingdom, in which virtue and morality were better known and practiced, and clearly established by divine power. This *expression*, therefore, '*kingdom of Heaven*,' which was in use among the Jews, was adopted by our Savior. It was no violent metaphor, but one more likely to conciliate the prejudices of the Jews, than any phraseology, which should at once disclose the truth, that the expected kingdom of the Messiah was merely a spiritual dominion; a moral and religious sway or influence over the heart, and consciences of men.

The expression, '*kingdom of heaven*,' then, as used by our Savior, means the *Christian dispensation*; and by 'the *coming of the Son of Man*,' or '*Christ's coming in his kingdom*, is meant the *full establishment of his religion*.

Accordingly, we find, that Christ did not teach, that the *kingdom of heaven* had already *come*; but that the *kingdom of heaven was at hand*. The twelve Apostles also he sent forth to proclaim the same tidings, that the *kingdom of heaven was at hand*. He directed the public attention to the future; and, toward the close of his life, gave his Apostles the assurance that *that generation should not pass away, till the Son of Man had come*. '*There be some standing here*,' *said he*; '*which shall not taste of death, till they have seen the Son of Man coming in his kingdom*.' He tells them to be always prepared; 'for in such an hour as ye think not, the Son of Man cometh.' Christ, then, uniformly spake, as we conceive, of the *full establishment* of *his religion*, under the well known figure of '*his coming in his kingdom*'; a figure, by no means harsh to the ear of a Jew, in whose Scriptures any extraordinary manifestation of divine power is called the '*coming of God*.' But, at what precise period, it may be asked, was Christianity *fully established*? The answer is, at the time of that awful catastrophe, which put an end forever to the Jewish, which had been the bitterest persecution of the Church; destroyed the city and temple, and dispersed the nation to the distant quarters of the globe.

These figurative expressions of our Savior, however, appear not to have been understood by his immediate hearers. The construction which they seem to have put upon his words was that of a *personal re-appearance upon earth*. Numerous passages in the Epistles will hardly admit of any other interpretation. They prove the existence among the Christians of the Apostolic age of the expectation of the immediate or the speedy coming of Christ. The same expectation continued in the Church during the first two centuries, and the beginning of the third, as we learn from Ecclesiastical history. Whether it was believed that this coming of Christ was for the establishment of the millenium, or a kingdom of righteousness and peace on earth, under his personal reign, or for the final consummation of all things, as generally signified by the *day of judgment*, it may be more difficult to determine. As, however, the ideas of the primitive Christians seem to have become in a greater degree spiritualized, as they believed that flesh and blood could not inherit the kingdom of God, and appear to have expected rewards in this kingdom, which were far from being of an earthly nature,—the latter opinion would seem the more probable. Which of them may be the truth, however, their ideas respecting it were in a great degree influenced by the conceptions which the Jews had formed of their Messiah. So unlike all their fond expectations had proved the ministry of Christ, that they could hardly avoid cherishing the idea that there would be something corresponding to them in his second coming.

But this misapprehension, into which the primitive disciples were suffered to fall, was of incalculable benefit to the cause of Christianity. To those who were laboring to advance its interests, the expectation of the momentary appearance, in the clouds of Heaven, of their Lord and Master, to reveal the glories of his kingdom, and admit them to its enjoyment, must have been a motive, in enabling them to endure their sufferings, powerful to a degree of which we can form but a very inadequate conception.

In regard to the coming of the end of the world in our day, there are a few considerations, to which our mind reverts. According to the testimony of Moses, four thousand years have elapsed since the universal deluge. During all this time mankind have been multiplying and spreading over the earth, and yet not one half of its surface has been reclaimed from the state of nature. What an immense proportion of this great continent of America is yet a wilderness! Indeed but a little more than three hundred years have passed since any of it was known to the civilized world. How is all this to be accounted for, if we have now arrived at the last days? We should have expected that, ere this, every portion of the globe would have been crowded with inhabitants, that the wilderness would have every where fallen before the axe of civilized man, and ignorance and barbarism have been entirely superseded by knowledge, and the arts and refinements of improved and polished society.

When we contemplate the vast provision, which the beneficent Father of the universe hath made for man; when we consider what great improvements have been made even in our day; and think how many more may yet be made, in the ages that are to come; we cannot resist the belief, that, even now, the world may be considered as in its infancy; and that a long and mature manhood is yet awaiting it.

When we consider moreover, that, though eighteen hundred years have passed away since God sent his Son with the true religion to the world, but a small portion of mankind have yet received it in any form; and among these, when we think how little has been the influence, which it has exerted; we feel confirmed in the conviction, that God, in granting this dispensation, looked forward to a period long subsequent to our day. We have such confidence in the wisdom and goodness of an overruling providence, as firmly to believe that a noble triumph is yet awaiting the cause of pure and uncorrupt religion; and, though it may not fall to our lot to behold the day, yet that it will ultimately arrive, when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

For the Register and Observer.

A SHORT SERMON BY A LAYMAN.

'And ye shall know the Truth; and the Truth shall make you free.'

By the truth here, no doubt moral and spiritual truth is intended. Christ came to teach no other. He was sanctified and sent by God to reveal moral and religious truths, not before known and received; or not clearly perceived and fully admitted. Reason and conscience teach or suggest some important truths in morals; truths relating to the nature and responsibility of man, and to the difference between good and evil, virtue and vice. But these are imperfect sources of spiritual truth. They do not afford light on some important truths and doctrines of the Christian religion. And the light which they afford is feeble and dim compared to the express declarations of Christ, the heavenly Teacher. From his Gospel, we derive a clear and full knowledge of the truths, essential to effect our reformation and our progress in holiness, 'till we come to the stature of perfect men in him.' 'He is the way, the *truth*, and the life.' He came into the world, that he might testify the truth, and bear witness to it. By him, the obligations of the moral law are confirmed—the doctrines of pardon from God for the truly penitent, the unity of Deity, the accountability of man, and an immortal life, are clearly revealed, and explicitly declared to be truths. We need go to no other Teacher or School for religious light and knowledge, for truths relating to the moral and spiritual nature of man, and for the renovation, the sanctification and salvation of the soul.—If then we believe and embrace the Gospel as a divine system, we shall know the truth; we shall have the means of acquiring all knowledge and truth essential to our holiness and our immortal felicity. The truth, if attented to, will affect us and influence us in a powerful manner; yet as moral and accountable beings. It will not compel us, it will not necessitate us, strictly speaking, to act according to its directions. But it will afford a happy and powerful influence on us, to do what is right and good. It will deliver us from the power and thraldom of sin, of evil passions and propensities, arising from carelessness, inconsideration, errors, prejudices and worldly biasses; and which often become our masters after a few years of submission on our part. When we perceive and embrace the truths taught by Christ, we shall be prepared to combat sin and moral evil successfully, overcome temptations, to subdue our passions, 'and to keep under our body, and thus shall we be *free*, we shall to govern ourselves, instead of being fore the slaves of sin. This is freedom and independence; and not so well exist, or be acquired, not of the heathen world, as from the pel of Jesus Christ, from a cordial and inward conformity to the great declared and revealed by the author Christianity. May all men speedily come to the knowledge of these truths. May God bring us all to 'the knowledge and acknowledgment of the truth as it is in Jesus.'

For the Register and Observer.

INFIDELITY.

There has always been more or less of infidelity, in all Christian countries; existing, at one time, more secretly, and, at another, being more undisguised. More or less of it has always existed, for this plain reason, that Religion was never meant to force conviction. It will not compel the faith of one, who is indisposed to give its evidence a candid examination; its chance of reception is but small, in cases, where the indulgence of appetite and passion or the love of sinful pleasure predisposes one to wish that it may not be true. In regard to its acceptance or rejection, God deals with us, as he does in reference to all other truth. What truth is there, of a moral nature, what truth is there, that does not rest on individual consciousness, on intuitive evidence, or on demonstrative proof, like the truths of mathematics, which can be said to force assent irresistibly from every mind? There are no other truths, which have commanded universal assent. There have been some, priding themselves on their great attainments in philosophy, who have doubted the existence of a material universe around them; and others, who have proclaimed, in their writings, to the world, that they saw no evidence to believe in the existence of any being, either material or spiritual, except their individual selves. '*I think, therefore I am*,' was the sum and substance of their philosophy.

In reference to religion, God deals with us as with free and accountable agents; proposing it, as he does all truth resting on moral evidence, to our acceptance or rejection, as we are disposed or otherwise to listen to its proof.

The history of Infidelity, as it has appeared in Europe and in this country, for here it has been but a branch of the European stock, proves that it has sprung from something else than a want of evidence in favor of Religion. From the effects, which it has produced on individuals and on society, it appears that the Almighty hath imposed a barrier to its spread beyond assigned limits, and that the Christian has no reason to feel alarmed for the interests of the truth of God. The efforts of unbelievers have been productive, *not of evil only*, but also of *much* and *great good*, however unintended by themselves; in that they have been the means, by which religion has been cleared of many gross corruptions; its evidences more investigated, and better understood; and ample testimony given to its support on the part of the most gifted intellects—the wisest and best of men. It thus appears that the efforts of infidelity have been overruled by the hand of God, and made subservient to the best of ends.

Infidelity is synonymons with *unbelief in Divine revelation*; and, as a general term, includes under it, both *Deism* and *Atheism*. The *Deist* is one, who reposes on what he calls *natural religion*. Believing the light of nature to be sufficient for every man, he regards a *revelation* from God as superfluous, and has no faith that the established order of nature has ever been interrupted to bear testimony to a divine communication.

The name *Deist*, from the Latin *Deus*, *God*, whence also our English word *Deity*, means *a believer in God*, as contradistinguished from him who believes in *none*, who is called an *Atheist*, from the Greek *Atheos*, i. e. *without God*.

Though united in opposition to Revelation, yet Deists have never agreed among themselves in regard to what the light of nature teaches. Some have admitted more and others less as included in the doctrines of natural religion. They all profess to believe in God; but whether or not he exercises a righteous moral government over the world, they have been unable to determine. Some believe it, and others doubt. Some think that he should be addressed by prayer; and others that it is a senseless mummery. By some of their own writers, they are divided into two classes,—*mortal* and *immortal Deists*; i. e., those, who believe that death is the extinction forever of all that goes to constitue man,—and those, who believe that there is a state of existence beyond the grave. Of this latter class, some believe in rewards and punishments, and others that the future state will have no reference in the character of a retribution to the present life. How little ground then have they for the pretence of the sufficiency of the light of nature; or that there can be any such thing as a settled and received system of *natural religion, attainable by unassisted reason*.

The origin of the term Deists, as applied to those who reject Revelation, is to be found about the middle of the sixteenth century. Viret, a Calvinistic divine of considerable learning, and author of numerous works, a native of Switzerland, but settled at Lyons in France, first mentions them as a new sect about the year 1563. His account of them is as follows:

'There are several who indeed profess that there is some Deity or God, and Jews do; but as for those things, which apostles testify concerning them for fables and some of this band a new word in opinion theists.' 'As for not know who he is, him or his doctrine.' we speak, ridicule accommodate of those, with to live, out of com- some among them of the immortality of with the Epicure- as on the Divine provi- gard to mankind. They think that he doth not intermeddle with human affairs.' He adds, that several of them 'make profession of learning and human philosophy, and are frequently esteemed [illegible] and subtile geniuses.'

Such is the account given us by a contemporary writer of those, who first assumed the name of *Deists*. That which characterized them was their rejection of all revealed religion, and all pretences to it, as founded in imposture or enthusiasm. In this they all agreed, and also in professing regard for natural religion; though the doctrines which natural religion taught they could never settle. Of this sect, as it has appeared in England, the first, the greatest and the best, was Lord Edward Herbert, Baron of Cherbury. 'He may be justly regarded,' says Leland, 'as the most eminent of the deistical writers, and, in several respects, superior to those that succeeded him.' He seems to have been the first who attempted to form Deism into something like a system. In a work which he published in 1624, entitled '*De Veritate*,' i. e., '*concerning truth*,' he asserts the *sufficiency, universality, and absolute perfection of natural religion*, with a view to prove that revelation is useless. 'He seems,' says the author above quoted, 'to assume to himself the glory of having accomplished the task, by great labor, and a diligent inspection into all religions; and applauds himself for it, as happier than any Archimedes. This universal religion he reduces to five articles, which he frequently mentions in his works, viz., 1st, that there is one supreme God; 2d, that he is chiefly to be worshipped; 3d, that piety and virtue are the principal part of his worship; 4th, that we must repent of our sins, and, if we do so, God will pardon them; and 5th, that there are rewards for the good, and punishments for the bad, in a future state, or, as he sometimes expresses it, both here and hereafter. These he represents as common notices inscribed by God on the minds of all, and undertakes to show, that they were universally acknowledged in all nations, ages, and religions.'

There is an incident, which Lord Herbert relates himself as fixing his determination to publish his book '*de Veritate*;' an incident, not a little extraordinary, to be *believed* and *seriously* related by one, who was a decided *disbeliever* in miraculous interposition. Having written his book, and being in much suspense whether it were better to publish or suppress it, he says, 'Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the South, the sun shining clear, and no wind stirring, I took my book, *de Veritate*, in my hands, and, kneeling on my knees, devoutly said these words: 'O thou eternal God, author of this light which now shines upon me, and giver of all inward illuminations; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make; I am not satisfied enough, whether I shall publish this book; if it be for thy glory, I beseech thee give me some sign from Heaven; if not I shall suppress it.' I had no sooner spoken these words, but a loud, though gentle, noise came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon, also, I resolved to print my book. This, how strange soever it may seem, I protest, before the eternal God, is true; neither am I any way superstitiously deceived herein; since I did not only clearly hear the voice, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place, from whence it came.'

The solemnity and earnestness of this protestation will not allow us to doubt its sincerity; and, as has been justly stated by the writer of the article on Lord Herbert, in the Encyclopedia Americana, 'it affords a remarkable proof of the power of imagination over an enthusiastic mind. It is an extraordinary instance of vanity and self-delusion in one, whose chief argument against revealed religion is founded on the improbability that Heaven would communicate its will to a part of the world only.'

Lord Herbert has been regarded as the father of English Desim. He is exhibited in his memoirs as '*vain, boastful*, and *fanciful*, but *open, generous, brave*, and *disinterested*.' He was much esteemed by his contemporaries, as a man and an author. He appears to have mistaken the corrupt form, in which Christianity appeared in his time, for the religion itself; and, without undertaking to examine, and carefully to separate the truths of revelation from the human errors which had been intermingled with them, he hastily discarded them altogether. G.

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE. NO. VIII.

New Societies.

Three were organized and put into successful operation about 1825, in the towns, severally, of Dover, Concord and Nashua. In the latter place Unitarian preaching commenced, but not regularly, as early as 1820. The Unitarians built the first meeting house in Nashua village. It is a large and elegant edifice, of rare and complex construction, situated loftily and centrally on the right bank of the Nashua river. The house being finished, the proprietors became disheartened and immediately sold it to the new Orthodox Society. They then erected another and chaster house, of smaller dimensions, on a lower site, upon the left bank of the river, and beautifully located in a grove of trees grown entirely by the hand of nature. In this house they have now worshipped for about twenty years. Their first minister, Rev. Nathaniel Gage, served them eight years. His successors have been Rev. Messrs. Emmons and Samuel Osgood. They now have a stated supply from Rev. Wm. Channing.

In Dover the new Society built one of the most magnificent Churches in New England, having upwards of one hundred twenty pews on the first floor, with three aisles, the whole length of the house, richly furnished with mahogany cushions and and carpeting. Their ministers have been, successively, Rev. S. K. Lothrop, Rev. Edgar Buckingham, and Rev. John Parkman. This Society has suffered uncommonly from the invasions of mortality; six or seven of their strong rods and pillars having been broken and prostrated. But the remaining brethren are not discouraged. May they yet see times of the brighter smiles of God's outward providence! It is a good Society, and persevering it must realize a blessing.

In Concord, the Rev. Moses George Thomas has been their diligent, worthy and successful minister for about fifteen years. They have had no other. Mr. T. is much isolated and thus deprived of the usual facilities for exchanges. But he means well and holds good his ground. Assaults have been made upon him, but so borne and repelled as 'to have turned out rather to the furtherance of the cause' they were intended to oppress.

In the years 1833 and '34, small Societies and Churches were got up and organized, by the labors of Rev. Horatio Wood, at Franklin and Salisbury; on ground covered by the parish of the late Rev. Thomas Worcester, whom we have styled, and we think justly, the N. H. martyr.

In 1840, Unitarianism made some manifestations in Manchester. These have been increasing for 'two whole years' and are now being consummated in the settlement of Rev. Mr. Wellington as their pastor and teacher in the Lord.

There are reckoned, in round numbers, fifteen Unitarian ministers and Churches in N. H.; half of them are new Societies, and the others, of the old Congregational organization. The new Societies are those of Dover, Concord, Nashua, Keene, Amherst and Milford, Manchester, Salisbury and Franklin. The old are—Portsmouth, Hamptonfalls and Kensington; Wilton, Peterboro', Dublin, Walpole, Charlestown, Chesterfield, and Fitzwilliam. Of these, Fitzwilliam and Wilton are now vacant, and perhaps also Chesterfield.

There have been small Societies of our denomination in Southampton, Windham and New Ipswich. But they now are regarded as extinct; as, perhaps, also those of Franklin and Salisbury. We believe there is, at present, a vacancy in the ministry at Amherst and Milford.

In about 1830, was formed the 'N. H. Unitarian Association;' on the plan of the General Unitarian Association of Mass. It held its anniversaries on the week of the State Election. Several of these were celebrated. Then some change was introduced. Perhaps the Association is yet doing well, but as we hear nothing about it we fear it has gone by the board, not leaving a wreck behind it. It deserved a better fate, and the 'times of its restitution' may yet come.

There is a clerical body in the Southwestern section of the State, denominated, we believe, 'the Cheshire Pastoral Association.' It has two co-ordinate objects; Pastoral Care, and Sabbath-School-Supervision. It is, as we judge, a prosperous and useful institution, embracing the ministers and Churches of Wilton, Peterboro', Dublin, Keene, Walpole, Chesterfield, Charlestown and Fitzwilliam.

In conclusion we may remark that the part, which N. H. has taken in the Unitarian movement, is by no means despicable. It was here that the first battery was opened from which the strong holds of popular Trinitarianism were assaulted, and thrown into amazement and alarm. 'Bible News' was a pioneer-publication. It was the first blow and the strongest. Rev. James Freeman took his stand as a Unitarian minister, at the Stone Chapel, in 1783, and there he stood alone for twenty seven years; making no offensive war. All the Congregational ministers in Boston, nine or ten in number, were known to be anti-Trinitarian. But they did not declare themselves. They were very careful not to make an attack on the old doctrine. It was reserved for Noah Worcester to stand forth the first champion. And the voice of the first trumpet came from the hills of N. H. It was the signal for marshalling the forces of 'the sacramental host.'

We ought, perhaps, in another place to have named Jeremiah Belknap, D. D., who, for twenty years was the pastor of Dover Church, the oldest in the State. After his removal to the Federal Street Church, Boston, Dr. B. published his book of Psalmody, which may be justly regarded as a Unitarian publication, and the first of that description in America. Its chief design obviously was, to expurgate the psalmody of Watts, of its numerous Trinitarian and Calvinistic sentiments.

And now what are the prospects and the duties of Unitarians in N. H.? Though but a small band, we see no cause for their discouragement. Other men have labored, and the present incumbents have entered into their labors. We do not feel competent to give them much prescriptive counsel. But were they all in one audience and we the speaker, our voice would be—take up the ark and bear it onward. Be ye clean who bear the vessels of the Lord. The priests' lips should teach knowledge, and they be ensamples to the flocks. Divest yourselves of a sectarian spirit. Let your influence be wholly *christian*. Copy the example of the excellent Dr. Parker, aiming assiduously, strenuously, yet humbly, and peaceably, not so much to pull down the labors of other men, though they may contain much of wood, hay, and stubble, as to build up with gold, silver and precious stones; materials which will abide the trial by fire. 'Every man's work must be tried, and the trial will manifest of what sort it is. It is a man's loss if his work be burned up. He who labors as a sectarian, and with a sectarian spirit, is the workman of perishable materials. Take your stand, therefore, on the high ground of pure, simple, catholic Chistianity. Inculcate this, and nothing more. Though the smallest and the simplest of all the seeds that are in the earth, 'it is nevertheless mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the truth, and bringing into captivity every thought to the obedience of Christ.' The whole gospel is in the New Testament, repeatedly discribed as being the doctrine of 'repentance and the remission of sins.' This doctrine is easily understood. It contains no complete system of checks and balances. It is fulfilled in one word, namely this, 'Avoid sin and escape death; Learn righteousness and thus live.' And the gospel of Christ does not recognize sin and righteousness as mere abstractions, or as constitutional qualities belonging to the structure itself of the soul, but as *acts, voluntary acts* done by some person, at some time and in some place. And who will harm you if ye be preachers and doers of that which is true and good, avoiding for doctrine the traditions of men? You have not so learned Christ, as that God the Son paid the debt to God the Father, and thus bought them out of the prison of justice and placed them under the law of liberty and grace. The Scripture testimony is that Christ died for us, that he might wash us from all sins, and redeem us from all iniquity; that is the truth; the doctrine which Jesus our Lord acted and testified to with his own blood, which sanctifies the heart and makes his people clean. 'Now ye are clean through the *word* that I have preached unto you.' He it is that truly preaches Jesus Christ, who testifies repentance toward God, proceeding from faith in the Gospel of his Son, and which is obeyed by living soberly, righteously and godlily in the world. Be not diverted from your proper work, by the reproaches of those who vilify you because you do not preach as they do who have learned of Calvin, Edwards and Scott. The Lord Jesus did not leave his doctrine but half preached, and to be developed by the philosophy of those who would come after him. The more simply you preach the doctrine of Christ, the greater your fidelity to him. And in proportion to your earnestness, affection and discreetness, may good success be expected to follow your labors. Therefore, brethren, be ye steadfast, always abounding in the work of the Lord, knowing that labors done in the name and spirit of the Lord will not be in vain. Be not weary in well doing, for in due season ye shall reap if ye faint not.'

S. F.

DESECRATION OF THE SABBATH BY THE MILITARY.

Messrs. Editors,—I saw, in the Register of July 30th, an approbation of the tone of reprehension in which the public prints have spoken of the desecration of the Sabbath by the Military in Boston. It is cheering to see it. It would have been more cheering to have had more than an endorsing of those remarks. I hope the time never will come when our religious papers will be *last* in rebuking sin. But my object in writing this paragraph is not to praise the Register for doing its duty. I have another object in view. I think the apology for the Albany Company made in the extract taken from the Advertiser entirely baseless. They not to blame! I cannot see the great difference between *escorting*, and being escorted. Had the Columbian Artillery escorted you, Messrs. Editors, to your churches with 'bugle note and tap of drum,' would the Editor of the Advertiser have freed you from blame? would he not have said it was your duty to refuse—to forbid the deed? Most certainly.

Much more then should the Albany Company have refused the escort, since a soldier is supposed to be pre-eminently courageous. Could they not have refused? were they not blameworthy for not doing it? Had they not courage to say, No! The blame lies further back. There was no necessity whatever for the company to visit the city over Sunday. It was entirely wrong for them to do so. They could have come over during the week and returned before. The time of the visit was ill chosen, the result was what many persons would have predicted.

Besides; where will apologies stop? In the Mercantile Journal is an apology for Capt. Hennessy, which apology consists in his having 'acted *as he conceived* in strict accordance with military etiquette.' Be it so. Then we know what 'military etiquette' demands, and we are thankful for the information. It has not been given in vain we trust to some minds. We are not of the number of those who think that *thirty thousand dollars* paid annually from the State treasury for the support of such a kind of etiquete is well appropriated. We hope that the wisdom of the next Legislature will withdraw it. Much more might be said but I forbear. I cannot but hope that this outrage upon decency as well as Christianity will arouse the public to an understanding of the true character of military life and morals. E. P. S.

RECENT PUBLICATIONS.

A Critical and Historical Interpretation of the Prophecies of Daniel. By Nathaniel S. Folsom. Boston: Crocker & Brewster. 1842. 12mo. pp. 231.

This is a seasonable publication, called forth by the interest awakened of late in the minds of many in regard to the fulfillment of the prophecies of Daniel in the year 1843. We have not had time to examine it with the minuteness necessary to enable us to judge confidently of its merits; but, from what we know of the author, we are assured that the work will be found characterized by good sense, candid judgment, and a spirit of rational interpretation. We feel no hesitation in recommending it to those who are seeking light upon the dark subject of prophecy. The following extracts from the preface show what the

work contains, and with what views it has been undertaken.

'The following work contains not a commentary on the entire Book of Daniel, but an interpretation of the prophetical parts found in chapters ii, vii, viii, ix, xi, xii, with particular regard to those passages which are supposed by many to predict the personal advent of our Savior A. D. 1843.'

'It may appear to some a foolish and to others an unneccessary matter, to notice what is technically called 'Millerism;' for the time is at hand which will effectually test its truth or its falsehood. But surely no Christian, no serious man, should look on with indifference, when any portion of the popular mind is agitated throughout, and swells and heaves tumultuously, to create what evil it may, and then die away as it may. The admonition given of old, 'Refrain from these men and let them alone, for if this work be of men, it will come to nought,'—is of value so far as the duty to refrain from acts of violence is concerned, but ill applies to the discussion of any truth, or the arrest of any evil. Not a few have adopted Mr. Miller's views who are sober-minded and discerning on every other subject, and many more are searching the Scriptures to see whether these things are so, and they ask for light. They have not been accustomed to study the prophecies, and they see not why A. D. 1843 may not be the date as well as 1866, etc. which have been fixed on by others. They also feel that one great element of truth is in the doctrine of the second advent as advocated by Mr. Miller—

'The Lord will come! but not the same
As once in lowly form he came,
A silent lamb to slaughter led,
The bruised, the suffering and the dead.

The Lord will come! a dreadful form
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of Human kind.'

To this truth Mr. Miller owes the greater part of his success. Possibly also this element of truth has not received the attention in modern preaching it did in the primitive age, and it comes to the people now as something comparatively new to them. For *inquirers* on this subject, it will not be a thankless or useless task to have writen.

Only small portions, however, of this work will be found devoted to the modern doctrines of the personal advent of our Lord, A. D., 1843. What is said is said plainly, and he who runs may read that, whatever else may be derived from Daniel, the doctrines above mentioned cannot. The prephecies of Daniel contain vastly more than can be interesting only to those who wish to see it satisfactorily shown that he does not predict the end of the world, A. D. 1843. The study of them makes it necessery to introduce much historical matter of great practical value and of the deepest interest. A higher end still, and one which it is the object of this Interpretation to promote more than any other, is the impression which these prophecies make, that Jesus is the Christ, the Son of God, who should come into the world—an impression which the writer has himself experienced more deeply than before, unless he is deceived, and which he would impart to others. Prophecy and miracle have not yet done all they were designed to do, and can do, in working with the teachings of our Lord and his apostles to produce a tranquil, firm faith, and a righteous life.'

'The great and leading object of these prophecies seems to be, to fix the era of the first advent of our Lord Jesus Christ, and to teach that the kingdom of God would be set up at the close of a series of kingdoms, the last of which had been a great oppressor of the Jews. They were also to confirm and strengthen the godly in times of great trial, cheering them with promises of strength equal to their day, and a full participation in every blessing promised as the fruits of the reign of the Messiah. The same office of confirming and strengthening, the visions of Daniel still perform, and were designed to perform, in helping the disciple more firmly to believe that Jesus is the Christ, and, believing, to have life through his name.'

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An Essay on Transcendentalism. Boston: Crocker and Ruggles. 1842. 16mo. pp. 104.

Here is a little anonymous book, written with ability, and pervaded by a philosophical spirit, which is intended to give some definite notions in regard to those views generally designated by the term, *Transcendentalism*. As stated in the introduction, the object is

'Not to deal in any mysterious jargon; not to make a new anglo-german rhapsody; not to advance or support any new philosophy, or puzzle any one with hard terms from the old; not to propagate views which tend to undermine religion, overturn government or disorganize society; but to explain in common language, in the English tongue, without scientific or philosophical terms or words that one cannot comprehend without a dictionary, and cannot find with one, without favor or fear, what Transcendentalism is; that if there be anything good in it, it may be the more readily received, if anything dangerous, the evil may be seen and avoided.'

'That belief we term Transcendentalism which maintains that man has ideas, that come not through the five senses, or the powers of reasoning; but are either the result of direct revelation from God, his immediate inspiration, or his immanent presence in the spiritual world.

Strictly speaking, then, Transcendentalism is the recognition of this third attribute of humanity, and the inquiry must be into the history of this — the arguments that support it, its effect upon the world, on literature, philosophy, the arts, criticism, religion, and on man in his political, social and moral relations.'

There are many things in this book to which we should heartily respond as true, good, beautiful, philosophical; and some things, from which we should as heartily dissent. We protest against any attempt to monopolize the former, and apply to them the term *transcendentalism*, when they have been recognized by Christians and Philosophers who lived long before the invention of that term; and are now acknowledged by thousands, who would *repudiate* its application from themselves. If we understand the drift of the following passage, we are compelled to dissent from it altogether.

'Religion is to cease to be an outward form, the observance of the Sabbath, attendance on Church, support of the clergy, the admission of the Bible and the Savior, the assent of the will.'

It seems to us any thing but candid to speak of Religion as though it were in general *really regarded as consisting in an outward form*, and the observance of positive institutions. There can be no Christians who so regard it. These things are, in truth, considered as only means and aids; but means and aids not safely to be undervalued or despised. Suppose, for a moment, every thing of a ritual and external nature to be disused in divine worship, let the records of a revelation be destroyed, let the Christian ordinances, and outward acts of devotion be discontinued, let the altars and churches of God be overthrown, and the Sabbath abolished, and that man must possess a strong faith indeed, who can imagine that *Religion* would be able to survive the shock.

DEDICATION IN WATERTOWN.

The new Church, erected by the Congregational Society in Watertown on the spot where the former one was burned, was dedicated to the worship of God on Wednesday last, the 3d instant. The services were as follows:

Introductory Prayer, by Rev. Dr. Field, of Weston. Selections from the Scriptures, by Rev. G. F. Simmons, of Waltham. Dedicatory Prayer, by Rev. Samuel Ripley, of Waltham. Sermon, by the Pastor, Rev. Dr. Francis. Concluding Prayer, by Rev. Caleb Stetson, of Medford.

The services were all of a highly interesting and appropriate character.

The text of the Sermon was from Hag. i. 8. 'Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.' After contrasting the national interest and enthusiasm attending the erection of a temple in ancient times, with the local interest of the building of a house of worship in a New England village, and commending the spirit manifested by this Society, which, not discouraged by the destruction of their former house that they had dedicated in 1836, had now completed another on the same spot, as did the Jews their second temple on the foundations of the first; the discourse treated of the purposes to which a temple should be devoted.

The first was said to be the inculcation of spiritual truth; truth acting as a living and saving power in the soul, in opposition to a frame of passive acquiescence. The use of outward forms and symbols as the manifestation of inward faith was considered; and the Scriptures were regarded as breathing the inspiration of Heaven into souls seeking eternal life. The world had witnessed no movement like that which commenced with the birth of Jesus. His life was an incarnation from above. He represents the life of God in the soul of man; exhibiting a harmonious union of Divinity with humanity. Man is to be united to God by an acceptance of the Divine life. Compared with the Bible all other books are meagre. They lack that spirituality of principle which underlies the teachings of Jesus.

The second purpose, to which a temple should be devoted, is the inculcation of the power of a living faith, which was regarded as the soul's vital union with truth. Men are apt to look upon religion as something out of them, instead of an indwelling and vital principle. Eternal life is a present fact of consciousness.—Unbelief arises from want of affinity with the truth. Faith is not to be transfered into the soul by a logical process. The soul must be awakened to its spiritual attractions, and made to feel that unbelief is poor and meagre. Jesus should be received into our souls, and incorporated with our faculties, as a life-power. He should be received, not as a tradition, but as a spirit to quicken our souls in their upward course.

In the third place, the temple should be hallowed by a spirit of true devotion; devotion has a wide range; its influence is not limited to the words of prayer. It is the spirit's escape from the finite to the infinite; the soul seeks in it a communion with God. The prayers of the sanctuary are often said to be unprofitable; they may be made living or dead according as they are received.

In the fourth place, the temple, to be acceptable of the God of love, must be devoted to charity.

The lesson of a hearty tolerance is yet to be learned. A perfect system of truth and goodness is not to be found in any one sect, but must yet be sought from a union of all.

Devoted to the above purposes, the altar of the Sanctuary will be the type of a better altar in the breast.

The preacher concluded by some reflections on the interest and hope, with which he had witnessed the building of the house; but his relation with the people was about to cease, and the feelings of his heart, in the midst of the associations that gathered around him, he found himself unable to express; but his prayer would be for their prosperity, wherever he should be called in the Providence of God, and that they might experience that hallowing influence, by which God dwells with man, and man with God.

We fear we have done great injustice to the sermon by this meagre abstract; but we hope the liberty we have taken will be excused.

OBITUARY.

MR. JAMES ROBINSON PIERCE.

Died, in Dorchester, 25th July, Mr James Robinson Pierce, aged 24 years.

Were we ever disposed to use the language of extravagant eulogium, we should fear to do it with regard to this individual. We should feel rebuked by the thought of his honest, sincere, and retiring spirit.—He lived not for others' praises, and would have scorned the untrue word though it had come to him laden with their spicy breath. He was content to be taken for what he was, and the confiding love of those who knew him was the only homage that he craved. Such homage he received while living, and the tears of friendship and affection are falling fast and warm upon his early grave. None knew him but to love him. There was a beauty in his common life that made itself to be felt. The naturalness and simplicity of the child were blended in him with all that is nobly characteristic of the man. He inspired an unsuspecting confidence in all his intercourse. No one could have doubted that they knew him; or that his words were truthful, that his thoughts were pure, that his heart was gentle, that his deeds were upright. It was witnessed by the whole man, in that language of nature which is never to be mistaken. The sterner and the gentler virtues had their home with him,—those that might well be imaged by his manly form, and those whose fit expression was his beaming smile,—and so harmonious their embrace, that each imparted to the other an added charm. In other words, there was a *wholeness* in the frame-work of his character, which, it seems to us, is not often found. It had no comparatively partial nor excessive developments, but rose in admirable proportions, giving promise, in its future unfoldings, of rarest excellence. And it is a regret, which, in our weakness, we cannot stifle, that that promised excellence is lost to the profession for which we deemed it destined—a profession which needs it, and by which it would have been graced and honored. For that profession there seemed a natural adaptedness in the character and tastes of our departed brother, while his intellectual acquirements, and his hearty interest in the cause of truth and humanity, would have turned its tasks into delights, and hung its thorns with blossoms. We know not how early it may have been his choice; but immediately after his graduation at the University in Cambridge in '38, he entered upon its preparatory training, in the Divinity School of that institution. While pursuing his studies, with an ardor worthy the importance of the themes to which they related, his sight became impaired to the degree that obliged him to leave the School, and yield himself to a life of comparatively mental inactivity. The trial of such a step must have been a great one to him, possessed as he was with an earnest desire for active usefulness, and seeing, as he did, the year pass by, and another with it, which would have completed his academic course, and have sent him forth to the labors of his chosen sphere—and beholding those already there, who began with him the career of preparation.

But the trial was born by him with a gentle patience, a calm and cheerful equanimity, which endeared him near to those who saw it, and which, however it might have been favored by natural dispositions, must have had its root in a faith and trust which nature does not supply. That filial trust, indeed, enabled him to discern from the cloud that hung upon his prospects a desending blessing. Compelled to renounce the society of books, he was forced to solve—if at all—the problems of his thought, by deep and continued reflection, and was thus helped to a mental strength and independence which he rightly estimated as of more value than all that reading can impart. These qualities were naturally characteristic of his mind. He scorned the trammels of a human authority; and the freedom that he claimed, he advocated for all. He worshipped truth with a high devotion; and wherever he caught a gleam of her shining face, feared not to follow. Still viewing his profession with a true enthusiasm, which his discouragement had in no wise lessened, he had just made arrangements to rejoin the school, and finish his preparatory studies, when he was overtaken by a sickness that soon terminated in death. On the threshold of active manhood—the fair morning of his existence just breaking into golden day—full of promise—yearning to do good—the object of fond hopes and warm affections, he has been taken from us. And yet, we will not call it an *untimely* fate. Not for *him* is it, surely. For, we believe there is a home for such—holy and immortal—beneath whose influences, more genial than those of earth, they are sooner ripened into the awaiting glory—are quicker borne on the celestial road; a home, where is fullest scope for the action and expansion of each high and noble faculty, each sweet and pure affection which had its cradling within the curtained Present, and gave gladdening promise of its destined power; where Truth unvails, to each holy seeker, her divinest beauty; where spirits of purity and love are circled in a deathless friendship; and the God of truth, of purity, and love, in a higher sense than we can now conceive, is present to them all. Fate not untimely, then, for *him*. We need the lives of such—we need their *deaths*. Their deaths empower their lives with new authority. The light they shed around them lingers long when they have risen, a cheering and a quickening light. Memory hoards their virtues as her dearest jewel, and Faith binds closer to the world where they are shining still, and shall shine on forever. H.

[Two other notices of the deceased have been received, but want of room compels us to omit them.]

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars by the hand of Miss Mary Borden, to constitute the Rev. Andrew Bigelow, Pastor of the First Congregational Society in Taunton, a Life Member, voluntarily contributed by the children of that Society, who 'feel that some expression of grateful remembrance is due their Pastor for an interest in their virtue and happiness which has never abated, and a zeal in their service which has never wearied.'

FRANKLIN EVANGELICAL ASSOCIATION.

The next Meeting of this Association will be held at Rowe, on Monday, Aug. 8th. *By order of the Scribe.*

GENERAL INTELLIGENCE.

From Europe.—By the arrival of the Great Western at New York, English news to July 16th has been received. The news of most importance is that of the death of the Duke of Orleans, eldest son of the King of the French, and heir opponent to the Throne. Alluding to this event, the Boston Courier says;—

This event which has thrown all France into mourning, and will be fraught with important results to all Europe, and the rest of the world. It appears that the Duke was on his way from the palace at Neuilly, the summer residence of the King, where he had been to take leave of his father, before setting off for Plombieres, where his wife was staying. He was travelling alone in a post-chaise, with postillions, when the horses became frightened and ran away. The Duke, to avoid danger, jumped out of the carriage, and his spurs or his sword, it is supposed, caught his travelling cloak and threw him to the ground. He received some contusions on the temple and the wrist. A cerebral congestion was occasioned by the shock, and was succeeded by a suffusion on the brain. Having fainted in the road, he was removed to the nearest house, occupied by a grocer, and assistance speedily arrived from the Tuileries. Bleeding was resorted to almost immediately, but he did not recover his consciousness. A clergyman of St. Philippe du Roule, and the *cure* of Neuilly, were called in; but could only administer extreme unction. The Prince died at 3 o'clock, at the house to which he had been carried, in the Chemin de la Revolte. The body was removed to the Chateau de Neuilly, and placed in the chapel.

The receipt of the intelligence from Paris by pigeon express, announcing the death of the Duke of Orleans, has produced a stronger sensation this morning in the city than any foreign incident that has occurred for years past. All the risks attending a regency, and not improbably a disputed succession, at once present themselves to the minds of reflecting men, and the deep sympathy felt on domestic grounds is rendered secondary to the apprehension of the danger threatened to the peace of the world in the present state of parties in France. We have never had occasion to hear so uniform and general an aspiration called forth by any dispensation of Providence as the death of the Duke of Orleans has done this morning for the preservation of the life, health and faculties of Louis Philippe. The feeling has been expressed and responded to with such ardor, by persons of every shade of political opinion, that it manifests strongly the importance attached to a single life to preserve the tranquility of Europe.—*From the London Standard.*

The melancholy accident which has thus deprived France of the heir apparent to the Throne which arose out of the revolution of July 30, and Louis Philippe of an affectionate, dutiful and beloved son, is an event which may, in its ultimate consequences, become of the highest importance in the affairs of Europe; because if the tranquility of the world be again disturbed, it is in all probability through France that war will be let loose on mankind. It is highly improbable that the King of the French will live to witness the arrival of his infant grandson at majority, and a regency in France would be an occurrence portentous of the most eventful civil commotions amongst such an excitable people.

An aged King and an infant heir seem to belong to the most trying periods of French history—periods indeed infinitely less trying than that which awaits the country now, for even amidst the disturbances and the excesses of former regencies, the person of the Sovereign was sacred, and the traditional principles of the Royal authority were inviolate. At the present time it is needless to enlarge on the importance of the highest personal qualities, the resolution of manhood, the experience of life, and the authority of a mature reason, in the ruler of France. The history of the last twelve years, and the character of the present King, sufficiently prove that no weaker Prince could have surmounted the frightful difficulties of his position.

The late Duke of Orleans was born at Palermo, on the 2d of September, 1810, show him to have just reached the age of thirty-two at his death. His mother, Marie Emelie, the present Queen of the French, is daughter of Ferdinand, King of the Two Sicilies, and whom Louis Phillippe espoused at the time he was wandering abroad as plain Duke of Orleans. The departed Duke was one of a family of seven children, to whom Marie Amelie has been ever warmly attached. The Duke de Nemours, Louis Phillippe's second son, was born at Paris on the 25th of October, 1814.

London July 5th.—Advices from Constantinople of the 17th ult. state that three of the five great powers, namely, Austria, France and England, have resolved to adopt force to compel Turkey to remove the present Governor of Syria, and to afford adequate protection to the Christian inhabitants of Lebanon. The conference at which this resolution was adopted was held at the French Ambassador's Palace at Therapia, at which the representatives of the five powers were present. The English, French and Austrian Ministers, represented successively that they had exhausted all dignified and becoming means of remonstrance—that the Divan treated their complaints with silent contempt, or only replied to them by prevaricating evasions, and that nothing remained but either to desert the Syrian Christians to the cruelest brutalities, and thus cast a stain upon the Christian name, or effect their deliverance by force.

The former alternative could not be entertained for an instant by the sovereign [illegible], France and England, and therefore no[illegible]mained but to coerce the Porte into the per[illegible] of its engagements respecting its Syrian [illegible]bjects. The Russian and Prussian ambassadors [illegible]pproved of this course, without direct and po[illegible]tive instructions from their respective cour[illegible] they were prepared to go all lengths with their colleagues in the way of remonstrance, but coercive measures involved serious consequences, which they were not prepared to encounter.

According to the latest accounts from Syria the whole country was overrun with the Albanians, who, the Grand Vizier pledged himself to the English Ambassador, were not to be allowed to pass beyond the walls of Acre. Murder, rapine, and outrages, too shocking to name, are said to be daily perpetrated by them with impunity. There is no protection in the country for life or property beyond the walls of the consular establishments. We fear it will not be otherwise while the sovereignty of Syria is in the hands of the Porte.

There is no disguising the fact that the Ottoman power seems absolutely worn out. While the rest of the world is progressing, Turkey stands still, resting one hand upon the sword, and the other upon the Kpran. The promulgation of the hatti scheriff promised a great reform in the government of Turkey; but the movement was rather the result of an electric shock than the action of a body abounding in good health and spirits.

ARRIVAL OF THE COLUMBIA.

From England.—The steam packet Columbia, Capt. Judkins, arrived at East Boston on Monday morning at 5 o'clock, having made her passage from Liverpool in 12 days and 10 hours. This is the shortest passage which has been yet made from England to any port in the United States. The Columbia brought 58 passengers.

The Columbia has brought answers from London to letters carried out by the Britannia, and her letters were answered yesterday by the Acadia. This is the first instance in which one of the semi-monthly packets has arrived here before the departure of the next return packet—the interval being only 13 days. The Britannia, which left here on the 2d ult. arrived in Liverpool on the morning of the 16th.

There was much suffering among the laboring classes in many parts of England. There had been serious disturbances among the potters in Staffordshire. The State of trade at the manufacturing towns was still greatly depressed, but in a number of them there was reported a manifest improvement. There was an improved demand for Cotton at Liverpool, and the sales of the last week amounted to 30,550 bales.

The Queen's protection bill had passed thro ugh both Houses of Parliament, and received the Royal assent.

London, July 19—By the Great Liverpool, from Alexandria, we have received private letters from China, which mention the return of Sir Henry Pottinger to Hong Kong from Macao, and his intention to join the expedition in the north in ten days, and proceed with it to Pekin. The general opinion at Macao and Hong Kong was, that the Plenipotentiary was resolved to take all responsibility on himself, and direct the most decisive measures to be adopted to bring the war to a close by a simultaneous attack on Pekin by the land and sea forces.—*Daily Advertiser.*

Boundary Question.—The National Intelligencer gives the following as the terms of the Boundary arrangement, as they are supposed to have been settled:—

Lord Ashburton is believed to have held out long for the entire Madawaska settlement. But the Maine Commissioners are said to have been as immovable as any four pine stumps on the disputed territory. So Maine, under the arrangement, goes to the river St. John's. It is not unlikely, we learn, that the line which the Dutch arbiter decided for, the line of the St. John's and the St. Francis, will be agreed to. But then Maine gets what the Dutch King did not give her, the navigation of the river: and this trebles the value of all her tall pine trees. Westwardly of the St. Francis, England takes a tract of mountain land, untimbered, and of no earthly value but as a boundary; and she relinquishes to the United States Rouse's Point, the key of Lake Champlain, and a large territory heretofore supposed to belong to New-York and Vermont, but which turns out to lie north of the 45th degree of latitude, and is therefore a part of Canada. It is said to be, and probably is, in consequence of this cession, that the United States Government agrees to pay a small sum to each of the States of Maine and Massachusetts for the acres they have parted with; not more than a quarter as much, however, as Gen Jackson offered to give Maine alone, during his administration, in the year 1832.

It is thought there are questions of boundary further up, as the Secretary of State has summoned here the Commissioners, &c. who ran the line, or endeavored to do so, under the Treaty of Ghent, (but could not always agree) from the River St Lawrence to the Lake of the Woods; and it is supposed that all remaining questions, in that far-off world, will be settled.

As to the various other questions, not connected with boundaries, which are the subject of negotiation, nothing is known. Every body is hard at work, however, and, judging from men's faces, when met with in public, we should say it is expected that every thing will come out about right.

Though, as we have already intimated, we speak without authority, we have no doubt of the general truth of what we have stated above.

French Steamers.—The arrival of the French War Steamer 'Le Gomer' in our waters, is an interesting concurrence. But the errand on which she comes, is yet more interesting, and has more national importance in it. The eight commissioners she brought, are now at Washington, endeavoring to induce our government to make arrangements for an international commerce on a grander scale than has hitherto been contemplated. France has built, or is building *sixty* steamers, which will be employed to augment her naval force in war, and to carry on a rapid commercial intercourse in peace. All her navy yards, as at Rochefort, Brest, Cherbourg and Toulon, are now busy with the preparations for this marine.—*N. Y. Jour of Com.*

MARRIAGES.

In this city, July 31, Mr. Robert McDonnell to Miss Eliza Kelley.

In Stratham, N. H, July, 26, Mr. Lewis B. Hawkins, of Roxbury, Mass, to Miss Martha S. W. Sinclair, of S.

In Nottingham, N. H., Mr. Levi White, of Malden, Mass, to Miss Sarah J. Demerritt, of N.

DEATHS.

In this city, on Tuesday morning, Mr. Rufus G. Norris, of the firm of Norris & Milliken, 37.

In Kensington, N. H., Lewis Gove, Esq. 44, a member of the Legislature of New Hampshire.

In Brattleboro,' of apoplexy, Mrs Anna Kingsley, relict of the late Peleg Kingsley, 69.

In Newburyport, on Wednesday evening, 27th ult. Mary Coffin, youngest daughter of the late Mr. David Noyes, aged 14.

BUSH'S ILLUSTRATIONS OF THE HOLY SCRIPTURES—Derived principally from the Manners, Customs, Antiquities, Traditions and Forms of Speech, Rites, Climate, Works of Art, and Literature, of the Eastern Nations; embodying all that is valuable in the works of Roberts, Harmer, Burder, Paxton, Chandler, and the most celebrated Oriental travellers; embracing also the subject of the fulfilment of prophecy, as exhibited by Keith and others. With descriptions of the present state of countries and places mentioned in the sacred writings, illustrated by numerous landscape engravings, from sketches taken on the spot.

This volume is not designed to take the place of commentaries, but is a distinct department of Biblical illustration, and may be used as a companion to the Comprehensive or any other Commentary, or the common Bible, in one octavo volume. For sale by TAPPAN & DENNET, 114 Washington st. n6

PEIRCE'S COURSE OF PURE MATHEMATICS.—1. Elementary treatise on plain and solid Geometry. 2. Elementary treatise on Algebra, to which are added Exponential Equations, 2nd edition, 12mo, containing

POEMS, BY ALFRED TENNYSON—Just published by WM. D. TICKNOR, corner of Washington and School streets, a beautiful edition in 2 vols, of the poems of this admired bard. From the many expressions of approbation which have followed this publication, we extract the following:

'Of the living poets of England—we include not the few choice spirits of Scotland—Tennyson at this time occupies perhaps the highest rank, and is destined to a wide and high regard'—Rev. R. W. Griswold.

'There are few living poets who can be compared with Tennyson, in those peculiar, distinctive qualities, which raise the true poet to that quick apprehension of spiritual beauty, which furnishes him with perpetual inspiration, and to the glad world an ever flowing song.'—Providence Journal. n6

MISS SARAH LAKE, Corset Maker, would inform her customers that all orders for the future will be left at M. Ackermans Bonnet Rooms, 308 Washington st.

☞ Miss S. LAKE will be at the shop the first day of every month. n6

MECHANIC'S OWN BOOK, and Artist's Guide, embracing the portion of Chemistry applicable to the mechanic arts, with abstracts of Electricity, Galvanism, Pneumatics, Optics, Astronomy, and Mechanical Philosophy; also, Mechanical exercises in iron, steel, lead, and a variety of useful receipts, &c., extending to every profession and occupation in life; by James Pilkington: 12mo. For sale by W. CROSBY & Co., 118 Washington street. august 6

HAYWARD'S FAUST.—Faust: a Dramatic Poem, by Goethe., translated into English Prose, with Notes, &c.; by A. Hayward: 12mo. First American edition. For sale by W. CROSBY & Co., 118 Washington street. n6

FENELON ON THE EDUCATION OF DAUGHTERS.—A Treatise on the education of Daughters, translated from the French of Fenelon —second edition, 18mo.—Just received by W. CROSBY & CO., 118 Washington street. n6

AMERICAN INSTITUTE OF INSTRUCTION.

THE Committee of Arrangements of the American Institute of Instruction give notice that the Institute will hold its next Annual Meeting at New Bedford, on TUESDAY, the 16th of August, and will continue in session three days.

The Introductory Address before the Institute will be given by Rev. Dr Potter, of Union College, and Lectures are expected from Messrs. Horace Mann, G. B. Emerson, S. G. Howe, Prof. Sears of Newton, Rev. Mr Cushman of Boston, Messrs. H. Wood of Cambridge, S. J. Smith of Hingham and E. Weston of Boston. In the intervals between the lectures, discussions will be held upon several subjects interesting to the teacher, and having immediate reference to the business of the Common School.

All Teachers, public and private, and all persons interested in Education, are invited to attend these meetings of the Institute, hear the lectures, and take part in the discussions. On Thursday the 18th August, the County Common School Convention will be held. jy 30

BURNET ON THE THIRTY-NINE ARTICLES—An Exposition of the Thirty-Nine Articles of the Church of England, by Gilbert, with an Appendix, containing the Augsburg confession, &c., revised and corrected, with copious notes and additional references, by Rev. James R. Page, A. M.—of Queens College, Cambridge, minister of Carlish Chapel, Lambeth—this day received and for sale by TAPPAN & DENNET, 114 Washington st. j30

ELEMENTS OF PRATICAL KNOWLEDGE —Or, the Young Inquirer answered; explaining in question and answer, and in familiar language, what things daily used, seen, or talked of, are; what they are made of, where found and to what uses applied. Including articles of food and ailment, miscellanies in common use, metals, gems, jewellery, and some account of the principal inventions and most interesting manufactures, with illustrations—a new edition, revised by the Secretary of a scientific society, in 1vol, 18mo—for sale by J. MUNROE & CO, 134 Washington st. j30

SLAVERY AS IT IS IN THE U. S.—An inquiry into the history of Slavery, its introduction into the U. S., causes of its continuance, and remarks upon the abolition tracts of W. E. Channing, D. D. —by Rev. T. C. Thornton. Just published and for sale by W. CROSBY & CO., 118 Washington street. july 30

GURLEY'S MISSION TO ENGLAND.—Mission to England in behalf of the American Colonization Society, by Rev. R. R. Gurley—12mo. For sale by W. CROSBY & CO., 118 Washington street. july 30

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

PRESIDENTIAL VETO—In press and will be published in a few days, Observations on the late Presidential Veto, together with a plan for a change of the Constitution relative to this power. j30 J. MUNROE & CO, 131 Washington st.

TOWNSEND FEMALE SEMINARY.

THE FALL TERM of the Seminary will commence on Wednesday, Aug. 24th. Tuition as usual. Board and Washing, &c. per week 1.62 1 2.

A. G. STICKNEY, Sec'y.

Townsend, July 18, 1842. j23

NEW TRACT. No. 179—being the Seventeenth Report of the American Unitarian Association with the proceedings of the Annual Meeting May 24, 1842. Published and for sale by JAMES MUNROE & CO., 134 Washington street. jy 23

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NEW VOLUME, of the Monthly Miscellany of Religion and Letters—edited by Rev. E. S. Gannett.

On the first of July was issued the first number of the seventh volume of the above Periodical. Each number of this work contains a variety of original miscellaneous articles, a Sermon, Notices of Books, and the most complete record of Intelligence, both Foreign and Domestic, thus rendering it one of the most valuable, as well as interesting, works for those of our denomination, both in the city and country, who are interested in the progress of their belief.

Among those who have contributed to the Miscellany are the following, whose names, it is believed, will speak all in its favor that is necessary to say:

Rev. Drs. Dewey, Parkman, Frothingham, Francis, H. Ware, Jr., Pierpont, Brazer, Walker, Noyes, Lamson, Damon, Gilman and Field—Rev. Messrs. Furness, Hall, Whitman, Peabody, Putnam, Palfrey, Hill, Thompson, Bellows, Farley, Holland, Robbins, Bartol, Barrett, A. P. Peabody, W. B. O. Peabody, Ellis, Waterston, Lunt, May, Barton, Simmons, Herrick, Coolidge, Lothrop, &c. &c.

The Miscellany is published in monthly numbers, of sixty large octavo pages, making two volumes of three hundred and sixty pages each, every year.

Terms—Three dollars per annum, or two copies to one address for five dollars. Clergymen or others sending us the names of six subscribers shall receive a copy gratis. Numbers for examination furnished on application to WM. CROSBY & CO, 118 Washington st. j23

ALUMNI OF HARVARD UNIVERSITY.—The Annual Meeting of the Association of the Alumni of Harvard University, will be holden in University Hall, Cambridge, at ten o'clock, on Tuesday, August 23d, (the day preceeding Commencement.) An Address will be delivered by the Hon. Joseph Story; after which, and other exercises, the Alumni will dine together in Harvard Hall.

All Graduates of the University are earnestly invited to attend, and unite in the celebration. Those who intend so doing, are requested to give notice to some member of the Committee of Arrangements, on or before the 7th of August, in order that suitable preparations may be made for the dinner—the tickets for which will be one dollar each.

The Officers of the Association are: John Quincy Adams, President; Joseph Story, and Edward Everett, Vice-Presidents;—John Pickering, Horace Binney, Lemuel Shaw, Leverett Saltonstall, James G. King, Nathaniel L. Frothingham, Peleg Sprague, Directors; B. R. Curtis, Secretary.

The following individuals have been duly appointed the Committee of Arrangements, viz: John P. Bigelow, William Dwight, Patrick Grant, George T. Bigelow, Thomas Hopkinson, Alanson Tucker, H. Brimmer, Inches, William Dehon, Charles Henry Parker, Samuel Parkman, Jr. William W. Greenough, Samuel L. Abbott, Jr.

Published per order of the Committee.

JOHN P. BIGELOW, Chairman. july 23

STUART ON STEAM ENGINES—Historical and descriptive Anecdotes of Steam Engines, and of their inventors and improvers, by Robert Stuart, Civil Engineer, 2vols, 18mo, plates and portraits—for sale by J. MUNROE & CO, 134 Washington st. j30

WILL BE PUBLISHED the first of August, the American in Egypt, with rambles through Arabia Petræa and the Holy Land, during the years 1839 and '40, by James Ewing Cooley, illustrated with numerous Steel Engravings, &c. Complete in one handsome volume, octavo, of six hundred pages. j30 SAXTON & PEIRCE, 133 Washington st.

TURNER'S, HISTORY OF THE ANGLO SAXONS.—The history of the Anglo Saxons, from the earliest period to the Norman Conquest, by Sharon Turner, F. A. S.. R. A. S. L., author of The Sacred History of the World—in 2 vols. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

TAILORS' TRIMMINGS,

OF EVERY DESCRIPTION, AT THE

ONE PRICE STORE.

No. 28 Washington st., Boston.

THE BLUE BOOK.—Register of all Officers and Agents, civil, military and naval, in the service of the U. States, with the names, force, and condition of all ships and vessels belonging to the United States, and when and where built; together with the names and compensation of all printers in any way employed by Congress or any department or officer of the Government; printed at the Department of State. For sale at TICKNOR'S, corner of Washington and School streets. jy 23

FURNESS FAMILY PRAYERS—Domestic Worship, by W. H. Furness, Pastor of the First Congregational Society in Philadelphia—a fresh supply just received, and for sale by J. MUNROE & CO, 134 Washington st. j30

THOMSON'S ORGANIC CHEMISTRY.—Chemistry of Organic bodies, vegetables, 1vol, 8vo, London—for sale by J. MUNROE & CO, 134 Washington st. j30

CLARK'S LECTURES—Lectures to Young Men, delivered in the first and second Presbyterian Churches in the city of Washington, and in the second Presbyterian Church in Alexandria, D. C., by Rufus W. Clark, A. M., pastor of the second Presbyterian Church, Washington—Just received and for sale by TAPPAN & DENNET, 114 Washington st. j30

THE PULPIT ASSISTANT—Containing more than three hundred outlines or skeletons of Sermons, chiefly extracted from various authors, with an Essay on the composition of a Sermon, by the Rev. Thos. Hannam; from the fifth London edition, revised, corrected and enlarged, by the Rev. James Anderson—a full supply received, and for sale by j30 TAPPAN & DENNET, 114 Wash. st.

MONTHLY MISCELLANY, for August—This day published—Contents—1. Christ's present connection with his Church; 2. Ware's Historical Romances; 3. A voice from the West; 4. Beneath and above the Tempest; 5. The Mystery of the Kingdom of God, a Sermon by the Rev. C. W. Upham; 6. The Mission of the Cross; 7. The Peace Question; 8. Death. Notices and intelligence. WM. CROSBY & CO, Publishers, 118 Washington st. j30

NEW BOOKS—New Novel—Sir Henry Morgan, the Buccanier; Druitts Modern Surgery; Keble Childe Christian Year; Tennyson's Poems, 2vols, 12mo; Sophacles Romaic Grammar; Forest Life, by author of A New Home; Observations on the Bible, by Elliot; Johnston's Elements of Agricultural Chemistry; Bakewell's Republic of Rome, 12mo, for schools; Henry of Ofterdingen; Zenobia, or letters from Palmyra, 4th edition; Whately's Kingdom of Christ; Borrow's Gypsies of Spain; Parker's Discourse of Religion, &c; Twice Told Tales, by N. Hawthorne, 2 vols, 16mo—for sale by J. MUNROE & CO, 134 Washington st. j16

A NEW AND IMPROVED EDITION.—Mitchels Reference and distance Map of the U. S. and Mitchels Map of the World a Mercatory Projection Map is five feet ten inches in length, and four feet ten inches in breadth; engraved, printed, colored and mounted in the most elegant style. It is constructed on a scale of twenty-five miles to an inch, according to the method known as Flamstead's improved projection. On it will be found upwards of 12000 counties, districts, parishes, townships, towns &c., arranged in conformity with the census, as published by the authority of Congress; together with all the additional counties, townships, &c., organized since that period, as far as they could be obtained.

In addition to the above, there is a General Map exhibiting the entire territory of the United States, stretching from the Atlantic to the Pacific, and from British America to Mexico; with the stage and railroad routes.

An octavo volume of 342 pages accompanies the Map, containing an index of all the counties, districts, townships, &c.

Orders by Mail will receive prompt attention.

Sold only by TAPPEN & DENNET, 114 Washington street. Agents for the Philadelphia Publishers. jy16

JUST PUBLISHED, Elements of Agricultural Chemistry and Geology. By F. W. Johnston, M. A. F. S. This treatise is intended to present a familiar outline of the subjects of Agricultural Chemistry and Geology, as treated of more at large in my Lectures, of which the first part is now before the public. Also, Cobbitt's American Gardener.

For sale by SAXTON & PEIRCE, 133 Washington st. js

BOOKS PER COLUMBIA.—Hook's Sermons on various subjects—Woodsworth's Evangelical Repentance—Plain Sermons by contributors to the Tracts for the Times—Percival's Letter to Dr. Arnold—Pusey's Letter to the Archbishop of Canterbury, on the present crisis of the English Church—The Articles treated on in Tract 90 reconsidered, and their interpretation, by Rev. E. B. Pusey—Parker on the modern treatment of Syphilitic Diseases—Dr. Lane's Compendium of Materia Medica—Key's Practical Treatise on the Venereal Disease—The Ladies' Fancy Needlework Instructor, by Mrs Bradbee, 2d ed.—Selections from Physicians' Prescriptions, with a Key, 8th ed., much improved.

For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. js june 11

N. WATERMAN,

KITCHEN FURNISHER.

POETRY.

For the Register and Observer.

AN INVOCATION.

Come holy Faith, on thine untiring pinion;
Shroud my lone heart with thy celestial wing;
Enter my soul with thy serene dominion,
Chase the deep shadows that around it cling.
Rise like a star upon my weary way,
And gild its darkness with thy sacred ray.

Too long my bark by tempests hath been riven,
Come thou and calm the tumult of the waves,
Too long the sport of heaving billows driven,
Come, speak the word which hallows while it saves
Pour on my vision dim thy ray divine,
And lead me on to worship at thy shrine.

False are the glories which the earth is flinging;
Fleeting the joys that blossom in our path,
And the sweet flowers beneath our footsteps springing
Fade as the light expires on home's loved hearth.
Come with thy wreath which knows no sad decay,
Thy glory pointing still to heaven the way.

Link after link from Hope's bright chain is broken,
Who shall bind up the severed cords again?
Gem after gem is cast from Memory's token,
Who shall insure the pearls that yet remain?
Come Faith, and open to my waiting eye,
Those realms where Hope and Memory never die.

Soft are the breezes that are round me blowing,
Yet the worn spirit faints beneath them still,
And the sweet draught from silvery fountains flowing
Fails the deep void within the heart to fill:
But thy mild air sweeps with a living tone,
And the soul's thirst is quenched by thee alone.

Dimly the flame on Friendship's altar burneth,
And the fond heart that trusted it is rent:
Lonely and sorrowing, unto thee it turneth,
Catching the ray by heaven's own mercy sent.
Come, through across life's wilderness thy gleam,
Soft as the radiance of some seraph-dream.

Come, ere the shadows, in the distance stealing,
Gather in curtain-folds about my way:
Come, ere the clouds, their dim cold forms revealing,
Shroud the glad sunlight of life's morning ray.
Come with thy power to charm each grief to rest,
And sooth the anguish of the troubled breast.

Then shall the spirit, in thy strength confiding,
Onward rejoicing, press with eager tread;
And, while earth's beacon-lights their beams are hiding,
Bathe in the halo that is round thee shed,
Nor pause, to catch the tones the world hath given,
While angel-voices lure us on to heaven.

Waltham. L. E. T.

MISCELLANEOUS.

For the Register and Observer.

[Letter from a Correspondent.]

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

Manchester, July 4th, 1842.

The events of the past week have been so interesting to all lovers of science, that I hope some account of them may be welcome to my beloved young Boston friends, and also be the humble means of aiding the good work which has been commenced, of binding the connecting links between America and England so firmly, that no power will ever be strong enough again to sever them.

The existence of 'the British Association for the advancement of science' is doubtless known to some of you; for the information of others I will shortly state its origin.

'This mighty Association of the sons of science' first met in York twelve years ago, at the suggestion of Sir David Brewster. The Earl of Fitzwilliam was then in the chair, who stated the objects of the meeting to be, to promote science in every part of the Empire, and to encourage and stimulate its advancement by the meeting of men of science, who would mutually communicate their ideas, and state the advances which had been made in their own immediate sphere of action. The number of scientific papers then produced were sufficient to show that the plan was popular and likely to be useful. Many and humorous were the speeches given on this occasion, and the particulars of each of the meetings from that time to the present would doubtless interest, instruct, and amuse my young readers, but I must pass the interval, and introduce you to some of the illustrious members who have honored Manchester with a visit on this the twelfth year of their existence as a Society.

It is quite impossible for me to give you a just idea of the excitement caused in Manchester among the lovers of science by the expectation of this treat. No words of mine can express the feeling which seemed at once to animate all. Workmen had been long employed in throwing down partitions and connecting buildings one with another by galleries, after the manner of your own preparations for the reception of La Fayette, the Prince De Joinville or Boz. The Rev. Professor Whewell, F. R. S. &c., with a number of others, held the first meeting here on Wednesday the 1st of June, when it was stated that in order to induce foreigners, men of science and distinction, to come hither, letters had been written to various foreign bodies, inviting them to send their members; some were expected; others were to be represented by deputies appointed here.

Perhaps no individual has been able to attend the various sections into which the Society has been divided; the largest parties have been assembled at the soirees and at these the ladies enjoyed themselves exceedingly. There are, however, many ladies in Manchester who are capable of appreciating the able reports on meteorological observations at Inverness, read by Sir D. Brewster, and Professor Liebig's report on organic chemistry and mineralogy, applied to physiology and pathology. It would be useless for me to attempt to give you an idea of these reports, which were long and too scientific for my pen.

In every department of science, I believe, complete satisfaction has been given. New light seems to be thrown on some which will tend to set the world a thinking. Each day promised new pleasures to the votaries of science, and every branch, in turn, demanded the attention of numerous admiring audiences; at the general meetings and soirees all, that eloquence, art, and science could do, was done to enchant the assembled multitude. At the first soiree, on Friday evening, the visitors passed through three rooms filled with sculpture, statuary, and a variety of manufactured articles, then a room filled with the paintings of Liverseege, Wilkie, Lord F. Egerton's collection, of Robert's sketches in the Holy Land, and other interesting paintings. The walls of one room were tastefully decorated with specimens of silk manufactures, chintzes, &c. The Raphael Tapestries occupied another room. Refreshment rooms and music were things of course, which in themselves desirable, were now deserving but of secondary consideration.

It had been intimated in the early part of this eventful week that His Excellency, the American Ambassador, would honor Manchester with a short visit; and the familiar name of Everett was mingled with those of Jacobi, Bessel, Herschell, Braschman, Baron Von Ruthen, and other distinguished foreigners. Yet no one seemed to feel that Everett was a foreigner; he would speak our own language and feel on most points sympathy with ourselves; then he was a peace-maker; he must of course feel for the *people*, and, though mingling with the aristocracy, would view their measures through the light of reason. With some such feelings the Manchester people determined to pay him peculiar honor, expressed their desire to see him, and prepared an address to be presented to him, which was done; this, with his reply, you will of course see in your own papers. It is very delightful, and will warm the hearts of those who love New and Old England as near and dear relations. The names which appear as those of gentlemen present are some of the best in Manchester, and not as some ill-natured Editor has it, a few of the members of the Anti-Corn Law League.

On Saturday, a dinner was prepared, and at the table sat in familiar intercourse, your own Everett, our Manchester philosopher, Dalton, Bessel from Koenigsberg, Frisiana from Milan, Jacobi, who wore the insignia of the Prussian order of merit and of the Prussian order of the red Eagle, Ermann from Berlin, Reichel from Petersburg, Braschman from Moscow, Baron de Bach from Germany, the Marquis Torrigiani from Florence, Marquis Lali from Genoa, and a host of others. Lord Francis Egerton occupied the chair, the Bishop of Norwich asked the blessing, and, at the end of the meal, returned thanks. The speeches made after dinner, which seemed to please most, were those of Professor Sedgwick, professor of Geology in the University of Cambridge, and Mr. Everett; the former said, 'If we aspire to the name and character of Philosophers, let us also have a *longing* after the character of benevolent men and Christians. I do wish that the barriers between man and man, between rank and rank, should not be harsh, and high, and thorny, but rather that they should be a kind of sunk fence, sufficient to draw lines of demarcation between one and another, and yet such that the smile of gladness and the voice of cheerfulness might pass over and be felt and heard on the other side. I never sat before at the same table with a Bessel, a Jacobi, and an Ermann, nor sat between my two friends, Sir William Hamilton and Sir David Brewster; out of a meeting like this there must be some dawnings of light, and though there may be some present who may, like Dr. Dalton, make their way unaided, and trample upon all circumstances that would retard their onward progress,—still there are many men who need but the promethean fire to kindle the living spark within their bosoms; and who shall check its flame? who shall say that a Chantrey might not arise, called into being by such a meeting as the present? who shall tell what genius shall arise to wring from nature secrets as mysterious and as dark as those which were wrung from her by the hand of Dalton!' After Mr. Sedgwick's speech, Lord Francis Egerton introduced Mr. Everett in a short but most satisfactory speech, the whole of which I would willingly transcribe for you, were I not convinced that an opportunity will be given to you to read it elsewhere, with the answer made by Mr. Everett. Nothing can exceed the high opinions formed here of His Excellency's talents and fitness for his office, and the hopes formed that his mission will be a blessed one—ensuring peace and breathing good will as far as his influence extends on both sides of the water.

If I have roused your curiosity, my young friends, respecting the proceedings of this important Society, I shall have realized my expectations. You must read and inquire about their past and future exertions in order to know fully the extent of their means, and to form an idea of the hopes we may encourage as to the extent of the benefit such a Society may confer upon mankind. There were several of my own distinguished countrymen and some of yours whom I have not even named. I can only add that I send this hurried letter with the hope, which I have before expressed, that it will lead you to desire to know more of 'the British Association for the Advancement of Science.'

From your sincere friend, S. M.

MOUNT AUBURN.

We lately took a stroll over the grounds of Mount Auburn, which never presented a more interesting appearance than at the present time. Within a year, many improvements have been made, having their origin in a spirit of refinement and taste, or respect and affection for the memory of those who have left us for a better world.

While passing through the secluded paths or shady avenues of Mount Auburn, and studying the inscriptions on the many beautiful and appropriate monuments, which abound in that resting-place of the dead, we could not but feel the importance of paying more attention, generally, to the subject of respect to the dead, by destroying in the grave-yards of many of our towns and villages, those weeds and briars, which shelter the toad and the adder, and present an almost impassable barrier at the entrance, and, in their stead, planting suitable ornamental trees, and shrubbery, and flowers—and forming shady walks, where the finer sensibilities of the heart may be indulged, and the mourner permitted to bend over the tombs of those loved in life and remembered in death, without being shocked at the picture of barrenness and desolation which is presented in many a lone dwelling of the family of the dead.

If we go into our own western wilderness, we shall find that the mounds and burial-places of the untutored Indian bear testimony to the veneration of the savage for the spot where the bones of his tribe repose, and teach us a lesson of instruction. We should remove from the "cities of the dead" every thing which may offend the eye, and cultivate there whatever may invite the melody of the grove, or awaken and strengthen in the heart a remembrance of the virtues of the departed, and hallow the memory of those, who, being dead, yet speak to the living.

We were pained and saddened, however, during our visit to Mount Auburn, to learn that since the railroad has been opened to Fresh Pond, the cemetery has been visited by many parties from the city, who are attracted only by idle curiosity, and indulge in levity, and in some cases in amusements which are altogether out of place in such spot, and insulting to those who have a deep and dear interest in that consecrated ground. Indeed, we *heard* and *saw* enough to convince us that some stricter regulations, relating to the admission of visitors, than are now in force, may be necessary.

We believe that the conduct of the greater part of those who visit Mount Auburn is unobjectionable. But there are those who forget the sacred character of the enclosure, and indulge in shouts of laughter—in singing and hallooing—in racing up and down the avenues, and in the performance of various gymnastic as well as *gustatory* exercises—and others visit it for purpose of a far more objectionable character. Many beautiful flowers have been stolen from the graves of the departed, within a few weeks, by thoughtless or heartless beings, who reckoned not of the pangs which such conduct must impart to the heart of the mourner; and even monuments have been injured by unprincipled scoundrels, who deserve a home in the State prison!

It is to be regretted that such a place as Mount Auburn cannot, for six days during the week, be kept open to the public—but surely the directors cannot be censured if they should think it expedient to adopt some efficient measures to check the worse than *vandalic* conduct, which is there daily exhibited by some of our "enlightened citizens."—*Mercantile Journal.*

SALEM SCHOOLS.

The Boston Evening Gazette says:

We know of no town that has made such rapid strides towards perfection in its system of instruction, and in its school rooms, as have been made by our sister city. We believe no school rooms in this or any other country can compare with these [the Latin Grammar and High school rooms] in convenience or in beauty; and, believing, as we do, that the better the instrument the more perfect will be the work, we do not hesitate in expressing our belief that Salem will reap a hundred fold for every dollar she has expended. We hope our neighbor will go on, keeping the lead, if she can, until, in the words of one of her old bards, applied to the *church*, however:

'Fayer Salem's sonnes and dafters wise shall be
In all yt graces most humanitye,
And every *schoole* a ladder fayre become,
Restynge on earthe, but leading heavenward home.'

WAYS OF RECEIVING REPROOF.

I was once visiting a family where there was a little girl named Lucy. She was active, intelligent and sprightly; and it was not until the second day of my visit, that I discovered one great fault in her.

"Lucy," said her mother at the breakfast table, "you have not yet sewed that button on Charles' apron, about which I have spoken to you so often; you see it is falling off his shoulders."

"Well, I am sure I meant to, mamma, but day before yesterday I could not find the right kind of button, and yesterday I—I remembered it once, but I was busy just then, and afterwards I forgot it."

"I suppose you know that is no excuse?"

"Why, mother, I am sure I should think it was a very good excuse; if I forgot it what could I do?"

"But you should not have forgotton it."

"I am sure,"—Lucy was beginning, but her mother stopped her.

"You are always a great deal too sure, Lucy; say no more at present."

After breakfast, when her mother sat down to sew, her scissors were not to be found.

"Children, do any of you know any thing about my scissors?" said she.

"No ma'am," was the reply of all, including Lucy.

"It is very strange, then, what has become of them; they were in my work-draw yesterday afternoon, and I was out all the evening."

"Lucy, it seems to me that you had them last night when we were making lamp-lighters," said her brother John.

"So you had," said Charles. "Don't you remember I wanted to take them, and you would'nt let me?"

"O yes, I remember it now," said Lucy, looking rather ashamed; "I did have them just a few moments."

"Have I not forbidden you ever taking my scissors?"

"I thought you would not care just for once, and only to cut a little paper."

"You thought very wrong, and did very wrong. Pray where are your own scissors?"

"They were up stairs mamma."

"And so you disobeyed me, just to save yourself the trouble of going up stairs. We must have some more talk on that point by-and-by. At present where are the scissors?"

"I don't know ma'am; I put them back in the drawer."

"Come look in the drawer, then, and find them."

They were not to be found, but still Lucy was *sure* that she had put them there. At length one of the children suggested that they might be in the box with the lamp-lighters, and there, sure enough, they were found. One would have supposed that this lesson would have cured her of being "sure" for one day at least; but it did not. In playing an historical game with her brother in the evening, the question came up in what age Homer lived. Lucy said six hundred years before Christ. John said no: it was nine hundred years; but Lucy persisted. She was *sure*, until a history of Greece was brought and she had the evidence of her own eyes.

Lucy could never admit that she had done wrong or made a mistake; there was always some excuse ready. If she had torn her frock, it was because somebody had pushed her; if her copy was not written well, it was the fault of the pen, ink, or paper; if her lesson was not learned, she was sure she did know it a minute before.

Is this the right way?—*Mother's Magazine.*

IMPRISONED AUTHORS.

The following striking instances may be cited, as affording proof that imprisonment has not had the effect of disturbing the man of letters in the progress of his studies, but on the contrary, often greatly promoted them. It was in prison that Boethius composed his work, the Consolations of Philosophy, and Grotius wrote his Commentary on St. Matthew; Buchanan, also, in the dungeon of a monastery in Portugal, composed his excellent Paraphrase on the Psalms of David; and Bunyan wrote his world-renowned Pilgrim's Progress, in the common jail of Bedford. It was during captivity in Barbary, that Cervantes produced his master-piece of Spanish literature; 'Fleta Minor,' or the laws of art and nature in knowing the metals, by Sir John Pettus, in 1683, derived its existence as well as its name from the circumstance of his having translated it from the German during his confinement in the Fleet prison; the 'Familiar Letters' of Howell, date from the same place. Lewis the Twelfth, when Duke of Orleans, was long imprisoned in the Tower of Bourges, where, applying himself to his studies, he laid the foundation of his future eminence; Charles the First, during his cruel confinement at Holmsby, wrote the 'Eikon Basilike'; Queen Elizabeth, also, when confined by her sister Mary, wrote several poems, which are superior to any thing she afterwards produced; and the unfortunate Mary, Queen of Scots, did no less. Sir Walter Raleigh's unfinished History of the World, was the fruit of eleven years imprisonment,—a work evincing the most extensive genius, and an acquaintance with the literature of the times, unsurpassed even by the most recluse devotees of his day.—The plan of the 'Henriade,' was sketched, and the greater part composed by Voltaire, during his inprisonment in the Bastile; the French sceptic Ferret, also became the embryo author while immured in the dreary cells of the same horrible place; and Lydiat wrote his 'Annotations on the Perider Chronicle,' while incarcerated for debt in the King's bench. It was in Carisbrooke Castle that Sir William Davenant completed his poem of 'Gondibert: De Foe, when imprisoned in Newgate for a political pamphlet, commenced the Review, which was extended to nine thick volumes 4to., and there he also composed his Jure Divino. Other instances doubtless, might be adduced, were further evidence needed to prove the fact, which at first sight we might be little disposed to believe, namely, that often the most adverse conditions conduce to important beneficial results.

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The Autocrat is prosecuting the work on the road from St. Petersburg to Moscow, with great vigor. By connecting the outposts of that immense empire with the capital, and bringing the different nations of which it is composed together, Nicholas will do more not only to amalgamate these discordant races into one people, and binding their interests together, than all the armies that could be raised. How strikingly different is the policy of the present age from that of the periods when the sword was the only bond of union.

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